

A NEW
PARAPHRASE
UPON
ECCLESIASTES,
WITH AN
Analyfis and Notes.

P R O V I N G,

X That the Preacher introduces a Refin'd
Sensualist, to Oppugn and Invalidate his
Penitential Animadversions and Exhorta-
tions.

By F. Y CARD, Dean of Achonry.

L O N D O N,

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Charing Cross. 1701..



T O

My most Honoured Patron,

William Duncombe of Battlesden, Esq;

S I R,

IT is about twelve Years since I finished this Book in your House. Your Library was my help, the Tranquility, which you procured me from the beginning almost of my Refuge, my Friends, by your bounty in my behalf, being in no want, my self in plenty, and even sure of the future, being sure of your favour, which accordingly has since provided for me. That Tranquility gave me the opportunity of applying my self entire to the reading of the Scripture, and so occasioned and favoured the exposition of this part of it. In fine, when, by my being in the Country, and a Stranger, I had hardly any opportunity to communicate my Thoughts, you favoured my Work so far, that you honoured me with the hearing of my Minutes Sheet by Sheet, as they were finished, and always encouraged me with your approbation, which, tho given with great Modesty, had a strong influence upon me. All this, Honoured Sir, which I think gives you a true right to this Tract, I as willingly acknowledge, as I heartily present you with what is my own in it, not as a payment of your real favours to me, which can be done only

The Epistle Dedicatory:

by a Life answerable to the station you have procured
me in the Church, but as a Civility, a respectuous Duty,
an Honour I wish, to a Kind, Honourable and Wor-
thy Patron.

I entertain a tender memory of Bastleton's Evening
Conversations with your honoured Father, Sir John,
your self, and your Noble Lady; and indeed I may
do so, for they were my best Comfort at my coming
from Sir William Coventry's, my first Friend in
England, for whom I was then mourning; Sir John
was to me what Sir William had been; your filial love
at his death, joyned with ability, superseded, and gave
no room to my Esteem and Gratitude, to express
themselves upon his Monument. But give me leave
to say here, that Sir John had assembled in himself
Breeding, Wisdom and Equity; and to add, fortis
Creatur fortibus & bonis.

May it be always so in your Family, that the Court
and the Nation may find there Worthies to employ, that
it be always the Sanctuary of Strangers, and the Sup-
port of the Poor, and that their Tryals being measured
to their Patience your Prosperity may be according
to the usage which you have made of it, is the
Prayer of,

10 AP 63

Most Honoured Sir,

Your most obliged and devoted Servant,

F. Ycard.

PREFACE.

THe name of an Author, the occasion of his Writing, and the end which he has proposed to himself, the nature of the work (if Prose or Verse) and between these two finds what sort of discourse it is; and in fine, the order and division, (after the knowledge of the Tongue) are among the general Lights, the greatest that one can have, for the intelligence of all sorts of Writings.

These three things, in respect of the Book of *Ecclesiastes*, will make the principal subject of this Preface; but as I cannot take them but from the Book itself, the Author having left no prelude where he has noted them to us; that there are in a discourse some Modes which reign there, which, like the air of persons, are formed from the Collection of a great number of little things which one conceives, and cannot express; that, in fine, it is but from the entire sense of a Book, which fills and perswades us, that one can draw certain consequences touching general questions, like those, which I propose to treat of here. I ought not, in my opinion to do it, but by way of Introduction, that the Reader may not be quite a stranger when he comes to the Paraphrase, and the Notes, whilst from this Lection he draws an entire perswasion of what I shall say in this place.

The Author of the Book of *Ecclesiastes*, names himself Son of *David*, King of *Jerusalem*; and verse 12. he calls himself, speaking in the first person, King of *Israel*. The two first Titles, Son of *David*, King of *Jerusalem*, cannot, to speak properly, agree but with *Solomon*, but the last, King of *Israel*, cannot absolutely, being joyned with the two preceding, be given but to him alone; for every one knows that after the death of *Solomon*, the ten Tribes having separated, their Kings took the name of *Israel*, whereas the Descendants of *David* took that of *Juda*, because they reigned afterwards but over

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that the Tribe, and a part of that of *Benjamin*: To this may be joyned,

First, the Conformity which is found between the circumstances of the History of *Solomon*, and what is said of the Author of this Book; for all that the Holy History says of *Solomon*, of his Knowledge, his Wisdom, Debauchery, Buildings, Riches, Magnificence, &c. the Author of this Work says of himself, from the 12th of the first Chapter to the 11th of the second, noting among other things, ch. 1. 16. ch. 2. 9. that he had rais'd himself above all those who before him had reign'd in *Jerusalem*; which cannot agree but with him alone, whose Descendants were much inferiour to him in all things, and particularly in the extent of their state, which consisted but in two Tribes, whereas he had reigned over twelve; and besides, what the History remarks of *Solomon*, that he had composed a great number of Proverbs, 1 K. 4. 2. being said in this work of the Author, suitably to the Book which we have of them.

And in the second place, the stile; for the Phrase of it is sententious and short, like that of the Book of *Proverbs*, most part of the thoughts are so many sentences, one sees there in several places; and particularly ch. 5. 1, 6, 7, 8. ch. 7, 11, 12, 29. a perfect knowledge of the subtleties of the heart of man, as in the Book of *Proverbs*, one sees there a profound meditation upon the works of Providence, ch. 1. 4. to the 11th ch. 2. 1. to the 9th ch. v. 7. to v. 14. and ch. 8. v. 6, 7, 8, 9, 10. In fine, like as in all the works of this Prince, one sees a certain delicacy of wit, which reigns every where, and is not found elsewhere. Let one weigh the terms which ch. 8. 1. he makes use of to give the Picture of a perfect Minister of a Prince, it is not possible that any other but *Solomon* did it; but it is sure that it is very worthy of a King, who without Wars, as was *Solomon* had known how to render his Neighbours his Tributaries, and become the object of the curiosity of the most distant Nations.

This being laid down, that *Solomon* is the Author of this Work, let it be remembred that the History says, 1 K. 11. that in his elder years, God incensed, says, that for so much as he had done all this evil, speaking of his Idolatries, he would tear his State and give it to his Servant, and that that should happen after his death, in the Reign of his Son, to whom for *David's* sake he should leave one Tribe; that since God having raised him two great Wars, the one by *Hadad*, King of *Idumea*, the other by *Rexin*, King of *Syria*, who, says the History, did great evils to *Israel*; and that *Ahijah* the Prophet having

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ing foretold *Feroboam* that he should Reign over the ten Tribes, *Solomon* having known it, and seeking to put him to death, *Feroboam* had defended himself, had caused a Civil War, and after many evils done to the State, had escaped and was fled into *Egypt*: For that is almost the time when *Solomon* writ this Work, since *Feroboam* had fled; which appears by the 4 last verses of the 4th Chapter, where he speaks of an old King conceited of himself, who becomes poor upon the Throne on which he was born, whom he opposes to a young man poor, but who has fencie, who is to return from the House of Fugitives to Reign; and of a young Prince, Son of the old King, to whom all the world makes court, because they apprehend that he is quickly to succeed to the Crown, but with whom he says that they should not always be easie; for if one substitutes the name of *Solomon* to the place of the old King, that of *Feroboam* to the place of the young poor man, and that of *Rehoboam* to the place of the young Prince, whom the world runs after, one shall see, that in shewing in a general manner the faults of Princes who govern, and the evils which they draw on themselves by their imprudence, or that the people create to them by their change, one shall see, I say, that he makes a tacite, but sensible allusion to those who understand History, to himself, calling himself a concited man and a fool; so *Feroboam*, whom he prefers before himself, to *Rehoboam* his Son, to the evils he had already suffered in the Wars I have spoke of, and to the future Decay of his House, as well as to the elevation of *Feroboam*; this is explain'd in a more extensive manner, in the Remarks upon this place: so that without stopping any longer,

I draw this consequence, that *Solomon* writ this in such vexatious circumstances, that besides the Characters of the Spirit of God, which shine in it by a solid piety, ch. 5. 1. as well as by an ardent Charity, ch. 4. 23. ch. 11, 12. to the 6th, he shews a horrour for the passion which had caused his fall, ch. 7. 26, 28. exhorting especially ch. 12. 3. to turn betimes towards our Creator before old age arrives; it is manifest that under the favour of these evils which God visited him with, he knew the vanity of the world, acknowledg'd himself; and having made his peace with God, laboured to make others acknowledge in preaching to them, that which had touch'd him himself, the vanity of this life, the ill day which had overtaken him, and which he presses so strongly, ch. 3. 7. to ch. 3. 13, 14. ch. 11. 3. to the 6th, the judgment of God which he presents incessantly. In a word, all that he had been affected with,

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with, in this, doing like *David*, Ps. 5. *Give me the spirit of liberty, and I shall teach thy ways to the sinners*, after having practic'd before what the same Prophet says, Ps. 119.¹

For the rest : What I conclude here from the conversion of *Solomon*, is confirmed by a stroke of the Holy History, 2 ch. 11, 15. which puts *Solomon* among the good and pious Princes, joyning him particularly to *David*; and what I say touching the circumstances he was in when he writ this Book, is confirmed, not only by the sentiment of the *Chaldee Paraphraſt*, who at the head of his work, says that *Solomon* composed this Book, when by a prophetick Spirit he knew that his Kingdom should be divided after his death, and that a great part should fall into the hands of *Jeroboam*; but again, by I know not how many other circumstances of the Book itself, as the Picture which he makes, ch. 12. of old Age, and its evils, where it appears that this sentiment has a great affinity with what he says of his Buildings, ch. 2. which shews that he had finished them, and if one takes the pains to reckon them according to the years of his Reign, one shall see that he must not have been very far from his end, when he had finished them; and in fine, by two particularities which he relates of himself in the same chap. that he had hated his works, and had despairs of them, because he must leave them to him who should come after him, whom he knew well to be *Jeroboam*, who profited of all that was out of *Juda* and *Benjamin*.

In this place I shouſd answer those who have doubted that this work was *Solomon's*, but as the only Books to help me in this explication, are a Paraphrase of the Lord Bishop of *Ely's*, and the little Criticks excepting a Polyglot and ſeveral Concordances; that the firſt, who is the Bishop of *Ely*, quoting the Doctors of the *Talmud*, who attribute this work to *Ezechias*, R. *Moses Kimchi*, who attributes it to *Isaiah*, and the Learned *Grotius*, who thinks it was composed in *Zorobabel's* time by ſix persons, who by his order collected the Sentences of this Work, and made the Applications of them to *Solomon*, does not mention the reasons of the firſt, and that he says, that *Grotius* alledges but one, which is, that he had found in this Book ſome *Chaldaick* terms, and that the abridgment of the Criticks speaks but of *Grotius*, and of the reason which I have now ſpoke of, citing these *Chaldaick* terms, which are four.

I have only to ſay, that having examined these terms, I have found that of four there are three which have their Roots in the *Hebrew*, and which might well be *Hebrew*, tho excepting this Book, we do not find them but in *Eſdras* and *Daniel*; for every

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every one apprehends that all the *Hebrew* words which were formerly in use, are not contained in the Sacred Books, and that if it should be true, that they should be purely *Chaldaick*, it is not at all strange that they were known by *Solomon*, who might have learn'd them either of strangers who frequented his Court, or of one of his Wives; for amongst the great numbers that he had, it is not possible that there was none of them *Chaldeans*; that besides he was of a genius not to confine himself to the Language of his Country; that the *Chaldaick* was more easy and necessary to him than any other, as well because it is but a dialect of the *Hebrew*, as that *Chaldea* was a boundary of *Israel*, and that in a word, there is nothing so common among Authors as to borrow terms of a Foreign Language, especially when they approach our natural Tongue, that being practised chiefly in the most Polite Courts, where the affluence of Strangers inflames curiosity, and infallibly communicates some of their expressions.

I know that those who have read this Book with attention, tho they do not doubt that it is *Selomon's*, will move me a difficulty upon this, that ch. 12. v. 11, 12. to the 15th, it is spoke of the Preacher, who is *Solomon*, in the third person, that his encomium is made in a manner which would not have been decent for *Solomon* himself; and that in fine, in three several places of the Book, ch. 12. ch. 7. 28. ch. 12. 20. these two words, says the Preacher, are inserted, which being in the third person it does not seem that *Solomon* himself dictated them. But let any one go the Notes upon ch. 12. 11. and one shall find this difficulty resolved; only let it be observed here by the way, in respect of these two words, says the Preacher, that they are inserted in three different places, the beginning, the middle, and the end of the Work, and that so, whosoever they are, they suppose that the Preacher speaks always.

This suffices in respect of the Author; let us come to the Nature of the Work, and to be as short as it is possible to me.

Of the Nature of the Book of Ecclesiastes.

Let one represent to ones self a Prophet, who preaches, and a Worldling sensual and prophane, a Copist and a Mocker who hears him.

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The First, the Prophet who gives to the Worldling, who might reason in his soul, the liberty to reason in effect, tho that interrupts the thread of his discourse; and the Worldling, who profiting of this liberty, speaks from time to time, and under this mask, seeming to enter into his Sentiments and follow his Plan, embroils this by his interruptions, and alters, enfeebles, and turns the second by his Ironies, his additions, new propositions, ambiguiters or otherways.

In fine, the first, the Prophet, who before his beginning having laid a Plan, pursues him without troubling himself with what the Worldling says in some places, only if what he advances may raise some difficulty, turning aside to answer him, in some others where the thing is not of so great a consequence, contenting himself to overturn his sense, and in others giving him some lashes, in shewing him that his follies are unworthy of an answer; and the Worldling on the contrary, having nothing but his passion and his *impetus* for guide, speaks according as this passion pushes him, and the Prophets discourse provokes him.

This thought, whereby I suppose that *Solomon* preaches, and that he introduces a Worldling that hears him, and who in copying him, thrusts himself into his discourse, to embroil and render him absurd, I cannot justify, but by the favour of two things.

The 1st, which is the explication of the passages, where I suppose the Worldling speaks, which I cannot give but in the Paraphrase, and in the Remarks, because that depends on the Text, on what proceeds and what follows.

The 2d, which is the series and connection of *Solomon's* proper discourse, which may be such, that it may appear that what I attribute to the Worldling, are so many interruptions which I cannot shew but in the third point, which I propose to handle in this Preface, which is the Order or Analysis of the Book; so in expectation of that let it be observed,

1st, that by the Idea which I give here of the nature of the discourse, the greatest difficulties of this Book disappear.

We know that there are places which seem Foreign, whose literal sense appearing clearly, one does not however know what they mean, by the means I propose one shall find their place: for example, the 3 first verses of ch. 10. in which *Solomon* says, that a grain of Folly ruins the greatest Wisdom, that a fool takes all on the left, that when he walks the Streets, at every step he makes, he tells them he meets; that he is a Fool, the literal sense is all clear; but if one does not know

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he has just spoke and reasoned foolishly, one cannot comprehend what these sentences mean.

Further, one finds in this Book sentiments loose in all respects, as are these words of ch. 3. 12, 13. so often repeated, that there is nothing better than to eat and drink, and rejoice, that one has a difficulty to attribute to *Solomon*, one sees that these sentiments are opposite to a great number of others which are agreeable to right reason and piety, as these words, ch. 2. 2. I said to laughter thou art a fool, and of mirth what is that; one cannot conceive that a same Author has advanced things so opposite; by the way which I propose, one is no more in pain, one sees that it is the Worldling who makes this remissness, and contradicts *Solomon*.

In fine, one finds much confusion in this Book, one thinks that *Solomon*, speaking presently of the vanity of the world, ought to terminate this Article, and pass to some other thing; yet when he begins, ch. 5. to exhort us to fear God, we see vanities return about the end of the chap. as also in the 6th; and when he has begun, ch. 8. to exhort us to honour Kings, there are vanities which appear again about the end of the ch. and in the 9th, so that one knows not how to range these things; by the way which I propose, one shall be under shelter from this trouble, for one shall see that it is the worldling who does it.

A second reflection. *Solomon* quits his proper name and takes that of a Preacher, upon the account of which I am to say, that one shall find the Grammatication of it at the head of the Remarks. One sees, I say, that *Solomon* takes the Title of Preacher, and one tortures ones self; why, it is, say they, because the Matter is purely of the Chair, or else that *Solomon* had a mind to shew his zeal; that may be something; but if one observes that the discourses, where divers persons are introduced, are more susceptible of metaphorick Titles than others; knowing that this is of this number, one sees clearly his thought.

Let me add to that, that it appears by the *Canticles* that *Solomon* was no Enemy of such works, where divers persons are introduced.

That what he does here would happen every day, if when one preaches, the Worldlings had the liberty to answer.

In fine, that it is probable that *Solomon* had in view the people of his Court, whose conversion was probably the first in his mind. Now let one think what the Character of this Court ought to be, it was filled with women, *Solomon* had

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no less than a thousand, for himself, it was the Rendezvous of cutious strangers, *Solomon* was himself not only learned and able to govern a State, but of that delicacy of wit, which I have made observable, that draws and wins hearts; and in fine, he had plunged himself into all sorts of Debaucheries, and we know what the example of a great King, able, and in reputation of a wise man can do; what to conclude: but that this Court was both debauch'd and polite, two things which are always follow'd, with the prophanation of all that is most Holy and Sacred, Prophets and their Sermons; and if one said that *Solomon* when converted was not perhaps exempt from their sport, one should not much mistake. To touch such Hearts, what does *Solomon*? he preaches the vanity of the World, and exhorts to fear God; but at the same time he makes the Worldling preach, if I dare speak so, and gives him himself the mask that he generally takes, that his own Picture may strike shame and horror together into him, for it is exactly as he draws them, as he is in effect odious and ridiculous. The 3d point, which is the order of this Book, will give to all this a little more light.

A N A L Y S I S.

General Idea and Division.

IN the 3d and last part of this Book *Solomon* concluding, recapitulates all that he has said in the two preceding Verles, in these three Propositions, contained chap. 12. verle 10, 15, and 16.

All is vanity.

Fear God and keep his commands.

For God shall bring every work into judgment.

Of which the first, *all is vanity*, which is the foundation of the 2d, for he who loves the world, the love of the Father is not in him, 1 Jo. 2. 15. is the subject of the first part, contained in the 4 first Chapters.

And the 2d, *fear God and keep his commands*, makes the Matter of the 2d part, wherein *Solomon* employs the 3d proposition, that *God brings every work into judgment*, as a reason which he joyns to each of his Exhortations, ch. 5. 2, 6, 8. ch. 7. 13, 14, 15, 16, 17. ch 8. 6. to v. 16. ch. 10. 19. ch. 11. 2. ch. 12. 1. This 2d part begins with the 5th ch. and continues to the 9th verle inclusively of the 12th ch. where the conclusion

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sion commences, which is included in the 7 last verses of the last Chapter.

P A R T I.

That all is Vanity.

Division.

The first part, wherein *Solomon* proves that *all is vanity*, has two Principal Points: The first, wherein he proves the vanity of life in itself, is contained in the two first Chapters, and in the 15 first verses of the 3d. The 2d, wherein he shews the misery of Life, which is more than vanity in relation to the Society of men, by so much the greater that Man cannot live without Man, which is contained in the rest which pertains to the first part, to wit, from the 15th verse of the 3d chapter to the end of the 4th.

First Point, touching the vanity of life in itself.

In the first point, to prove the vanity of Life in itself, *Solomon* employs but this only proposition, all the labours of man profit him nothing, which he advances, ch. 1. v. 3. repeated, ch. 2. 11. and 22. and in fine, which he re-assumes for the last time, ch. 3. 9.

This Proposition, that the labours of man profit him nothing, he proves two ways.

By Reason, and

By Experience.

Reasoning, he alledges two things, which he includes in two Propositions.

The first, contained ch. 1. 4. Generation passes, Generation comes, which reigns to the 11th v. of the same ch. where he draws his conclusion, that there remains no remembrance of what has been, and that there shall remain none of what shall be, the Generations going and coming, the one destroying what the other has done, and a 3d or 4th re-establishing it, which is the same as if he said that all the labours of man profits him nothing.

The 2d, contained ch. 3. 1. there is a time for all, for evil as well as for good, which reigns to the 9th verse of the same chap. where he concludes likewise, that the labours of man profits him nothing, in this, that during his life he can do nothing so happy nor satisfactory, which has not a time directly contrary to ruine all his joy.

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Coming to Experience, which he alledges between these two reasons, without doubt, because the Worldlings laugh generally at these sorts of reasonings, Generations pass, Generation comes, under pretext that they enjoy the present, and that he thought that he ought quickly to shew them that this present, and all it bears, is nothing. Coming, I say, to Experience, *Solomon* makes from the 12th v. of the first ch. to the 23d of the 2d, both verses inclusive, he makes, I say, a History of the Experience he had made of the Goods of the world, and notes, that he had proved them in three respects, in themselves or in their enjoyment, and that he had found in this respect that they were vain, and that they profited nothing, which is contained in the last part of the 1st ch. and in the 81 first verses of the 2d.

In respect of death, and that he had found that they were weak against it, this is contained ch. 2. v. 12. to the 16th inclusive. It is true, that in this place he speaks but of wisdom, which he says has no more power against Death than Folly, the Wife dying as well as the Fool: but the consequence is very easy; for if Wisdom can do nothing against death, what will other Goods do.

And in fine, in respect of the heart, what these Goods produce upon it, and that he had found that they threw him into loathing, vexation and despair; this begins ch. 2. 17. and continue to the 23d inclusive.

This is the Prophets reasoning: Now here is what the Worldling does.

At the end of this History, because *Solomon* had shewed that all the Goods of Life do profit nothing, and that he had said, especially, ch. 2. 2. that laughter is a folly, and of mirth he did not know what it was. At the end, I say, of this History, v. 24. he says by way of mockery, no it is not good that man should eat, drink, and make his Soul enjoy good, to which *Solomon* answers in an austere manner. This, says he, in the same verse, comes also from the hand of God, meaning, that he has left us in his anger to our dissoluteness, to make us sensible of the punishment of our first Parents gormandise, alledging, v. 25. that none has surpassed him in that, meaning to eat and drink, and that so none can better judge of it than him; to which the Worldling replying, v. 26. in abusing the Scripture, *Solomon* quits him as unworthy of answer, with these only words, that is also vanity and gnawing of mind, if one goes to the notes, the reason of this interpretation will be seen.

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After this Dialogue, in the 3d ch. when *Solomon* has concluded, v. 9. that the labour of man profits him nothing, the Worldling comes again, v. 12. and continues to the 15th inclusive; and in these 4 verses he gives his judgment upon all that *Solomon* had said; he had shewed in his History, that all the Goods of the World are nothing, and v. 12, & 13. he comes to tell us, that he knows that there is no good for man but to eat, drink, and rejoice. *Solomon* had said of Providence, Generation passes, &c. There is a time for all, &c. and the Worldling says, v. 13, 14. that he knows that what God does is invariable, that what has been shall be, as *Solomon* had said, pretending to conclude, that Virtue nor Vice could alter nothing in Providence, and that so one has nothing to do but to divert one self, but this last discourse of the Worldling has a kind of Introduction, which is a reflection which *Solomon* makes, v. 10, 11. He had proved in the 8 first verses, that there is a time for evil as well as for good; and in these two verses, having a mind to pass to the 2d Point, where he is to speak of the conduct of men, he says, that he has consider'd all their Occupations to know them, and that he has observed that they are so blinded by the Love of the World, that they will never perceive the work of God, whereby he makes Evil to succeed Good, which suits very well with the Language of blindness, which the Worldling afterwards holds, and still better, with what he is going to say, v. 16. and the following; whence it comes, that having said simply, v. 10. I have seen, he continues v. 16. in saying, and moreover I have seen, connecting so his second point with the first, as well by particles, as by the connection which is found in the sense.

S E C O N D P O I N T.

Touching the misery of Life, in respect of the Society, which men are forced to entertain among themselves.

IN the second Point, to prove the misery of Life, in respect to Society, which we are obliged to entertain one with another, *Solomon* alledges 3 observations which he had made.

The First, That the Seats of Justice, the Tribunals are possessed by wickedness, which, with some reflections that he makes thereupon, takes up the 16, 17, and 18 verses of the 3d ch. and the 3 first of the 4th.

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The 2d, That in each Profession the Master-pieces of Art are an object of envy from their Fellows, which is contained ch. 4. v. 4, 5, 6.

And the 3d, That in the Government of States, there is nothing but imprudence on the part of Princes who govern, inconstancy and agitation on the part of Nations, which is contained in the 4 last verses of the 4th chap.

Whereupon, if one reflects, that our Goods, Honours, and Life, depend on the observation of Laws, that every one ought to have, generally speaking, a Profession; and in fine, that where-ever one is, one must make a part of some Government, and by consequence, be sensible of what there is Good or Evil, it is clear, that if in all these things there is nothing but disorders, our Life is a source of misery; and this again is the reasoning of the Prophet, Here is that of the Worldling.

Upon the first observation, *Solomon* having said, v. 18. that God exercising even in this Life his judgment upon men, permits them to tear one another like Beasts, the Worldling taking opportunity by the lock, says, that in effect they are but Beasts, either in respect of the Body, or in respect of the Soul, so leaving us to apprehend that there is no judgment of God to be feared, against what *Solomon* had said, v. 17. he concludes, that one has nothing by consequence to do but be merry; this is contained, ch. 3. v. 19. to the end of the chap. and upon the second observation, *Solomon* having spoke, ch. 4. v. 4, 5, 6. of Professions, and of envy which reigns there, which is but little favourable to Society, the Worldling comes, ch. 4. v. 7. to the 12th, and to the purpose of Professions, he alledges an odious Example, of certain laborious, hard and melancholy Misers, who by an insatiable greediness, working continually, deprive themselves not only of all Society, of Marriage, and the comfort of a Family, but even of what is necessary to their subsistence, pleading under the favour of this fine Example for Idleness, good Cheer, and good Company, upon which he evaporates himself in a manner, which renders him ridiculous; and this is the Reason why *Solomon* does not answer here no more than in other places; for, as he does not introduce the Worldling, but that he may render himself ridiculous and odious; what he says, I mean the Worldling appearing such, when one has discovered that it is he that speaks, it is not necessary that he should reply.

To finish what respects the first part, let the Reader collect on one side the observations which *Solomon* brings in the 2d Point. Let him on another collect what the Worldling says,

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says, and let him afterwards joyn the two Points, and make the entire opposition of *Solomon's Doctrine* with that of the Worldling, and he will perceive of what weight such an opposition is, whether *Solomon's Doctrine* is not the more shining, and that of the Worldling more odious and ridiculous by it. What I say here is to serve for an Advertisement for the rest, as well as for this first part.

S E C O N D P A R T.

That we ought to fear God and keep his Commands.

THe second part has four Principal Points.

- 1st. *Wherein Solomon exhorts us to fear God, ch. 5, 6, 7.*
- 2d. *Wherein he exhorts us to honour the King, ch. 8, 9, 10.*
- 3d. *Wherein he exhorts us to Charity to the poor, which is contained in the 6 first verses of ch. 11.*
- 4thly. *Wherein he exhorts us to a Speedy Conversion from our youth.*

This last Exhortation begins, to speak properly, ch. 12. v. 3; but as *Solomon* passes there under the favour of an objection, which the Worldling makes in the two last verses of ch. 11, one may say that begins ch. 11. v. 7. and continues to the 9th verse of the 12th.

Here, before we go further, let a reflection be made upon the Order and Extent of these 4 Points; for one shall see, that, besides that each is in its rank, they embrace, taken together the entire Body of Religion, the Laws Divine and Humane, the Works of Charity, whereby Piety ought to appear; and in fine, that the service of God is not of one time, or one age only, but of the whole Life, as it is of him that we have received it.

F I R S T P O I N T.

That we ought to fear God.

IN the First Point, *Solomon* exhorting us to fear God, dwells upon two things.

*The Divine Service
Providence.*

In respect of the *Divine Service*, he exhorts us to practice it with respect and sincerity, which is contained in the seven first verses of ch. 5. And in respect of *Providence*, he exhorts us to acknowledge it in all, and never to controul it, quoting

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the circumstances of Life, as are Dignities, of the distribution whereof he will not have us complain under feigned appearances of Righteousness.

Riches, the partition whereof, according to him, ought not to trouble us, superfluity being a Vanity and a corrosion of mind, ch. 5. 9, 10, 12. Adversity, which we ought to look upon as coming from the hand of God, without murmuring, which is contained, ch. 7. 10. Prosperity, wherein he teaches us to forget neither God nor our selves, having respect to the evil day, ch. 7. 11, 12, 13, 14.. and in fine, this particular Providence of God, whereby he visits sometimes the Just, and supports or does good to the wicked. This is proposed ch. 7. v. 15. as an objection which the Worldling makes, who pretends by that to ruin all that *Solomon* has said; but as it is one of the things whereupon *Solomon* ought to have advertised us to adore Providence, it is clear that he makes it proposed by the Worldling, but to shew the better his impiety, and to have more reason to combat it; and thus he does it.

1st. He exhorts us, ch. 7. v. 16. not to be wise, above what we ought to be wise.

2. Not to be foolish above measure, and carry our extravagance to defend our Crimes, in controuling the wisdom of God, this with some Advertisement which he adds, is contained ch. 7. 17, 18, 19, 20.

3. To have for the secrets of God the same respect which we have for those of men, ch. 7. 21, 22.

And, in fine, to forget nothing upon so important a subject, after having said, that he had likewise subtilized and play'd the captious, he advertise us, that the most dangerous of all passions in this respect, is that of women, that we all wrangle, hardly among a thousand there being one who yields to the truth, tho he knows it, and that in a word it is by Sophistry that sin is entred into the World; this is contained in the rest of ch. 7. beginning v. 23.

It has been doubtlesly observed, that to give the entire enumeration of the circumstances of Providence, which *Solomon* touches in this point, I have passed from the 12th verse of the 5th chap. to v. 10. of the 7th; here is what is between both.

A discourse of the Worldling, which is included in the last part of ch. 5. beginning v. 15. and in the whole 6th chap.

And an answer of *Solomon*, contained in the 9 first verses of ch. 7. which has this common with what I have said in the 3 first verses of ch. 10. that tho all the Sentences be clear, and in-

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include a very fine sense, they would be foreign, if they had not relation with what the Worldling says before, one may see the affinity of it in the Paraphrase; for I shall say no more of it here; and as for that which regards the Worldlings discourse, I have only to say that it has two Parts.

The 1. wherein he combats a sc rrid Avarice; to conclude, that one must make a fine expence; which is contained in the last part of ch. 5.

And the 2d, wherein he combats the Avarice of great men, and their ambition, doubtlessly that *Solomon*, whose preaching probably did not please him, might have his part in his discourse, which is contained in ch. 6. quite out, what *Solomon* says against Avarice in general, in ch. 5. v. 10, 11, 12. having given him the opportunity, one must have patience till we come to the Paraphrase and the Remarks, to have an exposition of this.

S E C O N D P O I N T.

That we ought to Honour the King.

IN the second Point, wherein *Solomon* exhorts us to honour the King, he does 3 things.

1. He teaches us what ought to be the qualities of those who approach Princes, ch. 8. 1.

2. He notes to us what we ought to do, to watch the mouth of Kings to observe their orders, ch. 8. 2.

3. What we ought to avoid, which he makes to consist in 3 things.

Not to revolt.

Not to speak openly.

And in secret, not even to think ill of our Princes.

The first of these things, which is not to revolt, has 3 branches.

Not to revolt upon light pretexts, which, with the reasonings upon this subject, is contained ch. 8. 3. to the 3d inclusive.

Not to revolt, tho' the Prince be incensed against us, and prepares to oppress us, but rather to endeavour to appease him, chap. 10. 4.

In fine, not to revolt, tho' he does not share his employs with equity, ch. 10. 5. to the 10th.

The 2d thing which we ought to avoid, which is to speak openly against our Kings and the Government, is contained ch. 10. v. 11. to the 15th inclusive, either to carry us the more to venerate the Government, or to give to Princes themselves thoughts

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thoughts worthy of their Granduer. *Solomon* falls into a fine transport, v. 16 & 17, where he expresses the happiness or unhappiness of a Land, according as its Princes take or not take care of their Conduct, which gives him occasion, pursuing his digression, to give some advice to Princes, v. 18. & 19.

The last, that we ought not even to think ill of our Kings, is contained ch. 10. 20.

I have done here almost as in the first point. I have passed over a good part of what is in the middle, because that as in that *Solomon* permits the Worldling to interrupt him, and that he turns aside to answer him, he does in this the same thing, the Worldling speaking from the 13th verse of the 8th ch. to the end of the 9th, and answering him in the 3 first verses of the 10th. This conformity is remarkable in the Worldlings discourse, who, as I have said, begins ch. 8. v. 14. and continues to the end of the 9th. There are two things an irruption of the Worldling, who doubtlesly being incensed at the pressing discourse of *Solomon*, touching the punishment of the wicked, ch. 8. v. 11, 12, 13. repeating in substance what he had said ch. 7. v. 15. that there are righteous who perish in their righteousness, and wicked to whom it happens according to the work of the righteous, concludes, that one has nothing to do but to be merry, that is contained, ch. 8. v. 14. & 15. and afterwards a composed discourse, having a prelude and four parts, wherein he combats all that *Solomon* has said from the 7th ch.

The Prelude is contained in the two last verses of ch. 8.

And as for the parts, the first is, to prove again this impious thought, that the just and the wicked have the same lot, against what *Solomon* had said, ch. 8. 11, 12, 13. which is contained in the two first verses of ch. 9.

The 2d, That Life is better than Death, Feasts than Mourning, and such things, against which *Solomon* had spoke in the 2 and 3 first verses of ch. 9. which is contained ch. 3, to the 10th inclusive.

The 3d, wherein seeming to say as *Solomon* did, ch. 8. v. 7. & 8. that there is a time which often makes our enterprizes to fail, or punish us for them, he says that there is a time which regulates all, and adds, that there is a chance, ch. 9. 11, & 12. Let this subtlety be observed.

And the last, wherein he does not openly combat what *Solomon* has said, ch. 8. 2. that we ought to watch the mouth of our Kings, to observe their orders, and to favour the Government; but he makes a parable of a poor man, who by his wisdom

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wisdom having delivered a little City that a Great King would take, was ill recompenced by the publick, chap. 9. 13, 14. The discreet Reader will make his reflections upon this subtlety, which *Solomon* combats as it deserves.

For in the answers contained in the 3 first verses of c. 10. which I have brought elsewhere, he does nothing, but, as I have said, give him some lashes, which note that there is nothing but folly in what he says, and that it is no longer necessary to answer him; but to prove to the Fool his folly, which appear by his steps.

T H I R D P O I N T.

That we ought to be charitable to the Poor.

THe third Point, touching Charity to the poor, which as I have said, is contained in the 6 first verses of ch. 11. is so clear and short, that there is no need of division.

F O U R T H P O I N T.

To repent betimes.

THIS has nothing perplexed, it begins ch. 11. v. 7. and continuing to the 9th verse of the 12th, has 3 parts.

An Introduction, which consists in one or two propositions of the Worlding, and *Solomon's* answer, which is contained in the two last verses of ch. 11. and in the two first verses of the 12th,

The Exhortation in itself included in these 3 words, *Remember thy Creator in the days of thy youth*, contained ch. 12. v. 3.

And in fine, the reason for which *Solomon* strengthens this exhortation, which is the evils of old age, and death, which begins ch. 12. 3. and continues to the 9th verse inclusive.

T H I R D P A R T.

Conclusion.

THe 3d part is included in the 7 last verses of the Book, and it contains two things.

A proper conclusion, which consists in a recapitulation of all that has been said. I have spoke of it at the beginning of this Analysis, and this recapitulation is contained ch. 12. 12, 13, and 16.

And

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And an Encomium of *Solomon*, which is contained in the verse between the 10th and the 15th. I say nothing here of this division, because it is palpable, and for *Solomon's* Encomium, it will be seen in the Notes upon this place what I think of it.

These are the three things of which I have said from the beginning, that they would make the principal subject of this Preface; here is now what respects the order and disposition of my Work.

I have divided the Paraphrase in so many parts as I have said the Analysis that this Book contains, each part I have divided in its principal points, and in each point I have distinguished *Solomon* from the Worldling, and all that by Titles; and in fine for a greater distinction in the places where it has been necessary to insert some connection, I have separated it by an *a capite* from the Paraphrase of the Text.

Upon this I have an Advertisement to give the Reader.

IT is, that if, when he has once read the Paraphrase, he reads again all in a Series, what *Solomon* says in his own person, excluding the answers which he makes to the Worldling, excepting what he answers to v. 15. of ch. 7. where, as I have said, the Worldling makes an objection upon the subject, of which *Solomon* thought himself ty'd to give us some Advertisements, and which by consequence ought to make part of his own discourse: If, I say, he reads all in a Series, *Solomon's* discourse, he will find an entire Sermon, which has all its parts, and he will see, that, as I have said, what the Worldling advances in several places, are nothing but so many interruptions, and his answers, I mean *Solomon's*, of the things which he says occasionally, and which, to speak properly, make not a consistence with his first Plan, which will not serve a little to confirm what I have said of the nature of this Book. Perhaps, might it be thought that this observation would be better in the place where I have spoke of the advantages which one draws from this discovery, that in this Book *Solomon* introduces a Worldling that speaks, but let it be observed that one, not having read yet the Analysis, might have some difficulty to understand me; I return to his Order.

As I have paraphrased upon the *Hebrew* Text, and that our Translation deviates sometimes, under the Text of our version, I have put in these places a version of my own head, that one might presently see the reason why my sense is different from that

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that which one might gather from our Translation. Now in this version which I have given, I have generally follow'd the interlineary of *Pagninus*, or of *arias Montanus*, , and I have sometimes translated the whole verse, sometimes part, sometimes some words only; sometimes I have used some Latin terms, when the Idiom agreed better with that of the Hebrew than our Phrase could have done; sometimes, and that especially in the difficult places, I have ranged the terms, as the Hebrew is in the Original. I have varied in this respect, as I thought I might give more insight and certitude; one must only observe that in the places where I have translated but part of the verse or some terms, I have put figures upon the part, on the terms which ought to be changed.

That not sufficing to prove the sense of the Paraphrase, which itself could not contain all that there was to say in some places, I have made Remarks upon each ch. noting by Letters which I have put in the Margent, the verses which they are upon, so that there where one shall see no Letters, one may conclude that there is no Note, and there where one shall see any, one has nothing to do but to go to the same, the same Letter and the same Verse.

The Notes run upon divers subjects, but the principal are the places where the Worldling speaks, to prove that it is he that I have always brought in at the first verse, where there are many.

I have made none upon the Figures of the Phrase, as the Paronomas, the Hyperbates, the Abbreviations, or such things, because that might have been useles for those who do not understand the Original, and that those who understand may see it.

As for the Grammatication, I have not dwelt upon it; but when I have translated otherwise than others do, or when in following the same sense, it seemed to me that I saw another turn.

In fine, I have put all these Notes together at the end of the Book, because most part of the chs. having a necessary connection one with another, I have a mind that the Paraphrase may be read without any interruption, and that besides, one has as soon turned 20 or 30 Leaves as 6. I might say, that this reason has hindred me to put Arguments at the head of each chap. according to custom, but having thought it necessary to give an entire Analysis as I have done, there was no more room for Arguments without entring into Minuties, which would have been of very little use.

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Perhaps ought I to say something upon this, that in the Paraphrase one will find pretty frequent repetitions of some particles, as and, for, and some others; but the Reader, who will apprehend that in a work where one has followed a road so little common as I have held in this, one ought to have much more of exactitude than in other occurrences, will judge without difficulty, that generally that proceeds from this, that I had a mind to keep as much as I could to the Original.

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The Author being in Ireland, it is not to be admir'd that faults have slipped, of which these are the most material, the rest the Learned will easily find, particularly by his Hebrew Bible.

Chap. i. verse 11. *metaphorical & metaphysical*: ch. 3. v. 9. *draught of Science*, r. *stroke likewise*: ch. 7. arg. *reproving, r. resuming*: v. 26. r. *so circumvent real nets*: ch. 8. v. 1. *he who sees, r. the seer*: ch. 9. v. 9. *the vain, r. vain phantoms*: ch. 10. arg. *repr. r. resuming*: v. 4. *calm, r. excuse*: v. 14. pro. r. *præ. ch. 12. v. 4. trifling, r. shrillings*. On the Remarks. Page 89. l. 9. *as it, r. us them*: p. 94. l. 2. *can add nothing to it, nor diminish from it*: p. 97. l. 35. *add when supposed they are of Solomon they have a very proper one*: p. 101. *Sophist, r. Copist*: p. 110. l. 14. *admire, r. accuse*: p. 117. r. *חַקָּף שְׁחַקָּף יְמִין*: p. 118. *דִּזְׁנָה חַקָּף אֲלֵל חַחָקָה*: p. 119. *add נְבָרֶךְ אֲלֵל חַאֲסָרֶךְ*: p. 124. *add יְבֹזֶר אֲשֶׁר כִּי סִי אֲשֶׁר*: p. 125. r. *נְחָזָן*: 1. 37. *them, r. Solomon*.

P A

ECCLESIASTES.

CHAP. I.

Text.

Ver. 1. **T**H E words of the Preacher, the Son of David, King of Jerusalem.

Ver. 2. *Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity.*

Ver. 3. *What profit hath a man of all his labour which he taketh under the Sun?*

Ver. 4. *One generation passeth away and another generation cometh, but the earth abideth for ever.*

Paraphrase.

THESE are for the substance, the words which the Son of *David*, King of *Jerusalem* preach'd, when God had given him grace to acknowledge his sins, which accordingly he directs to the sinner, preaching, and crying with a loud voice in this Book, as if he had spoke to him by word of mouth.

All things, says the Preacher, (and let his words sink down into your ears) have only a vain shew, and no reality in them; it is vanity it self, and something yet more vain than that, vanity of vanities, of which the very nothingnes cannot sufficiently be express'd, tho' one should repeat this a hundred and a hundred times, so in one word, vanity of vanities, all is vanity.

Let a man undertake here on earth whatever you please to imagine, what good will return to him from it?

One Generation, that is to say, all the men that live in one Age, and all that they do passes away, and as that passes away another Generation comes, and with it all things new; a third follows this as

close, and so on in the same manner perpetually, without interruption or rest. The Earth only remains fixt to be the Theatre, upon which all these changes are to be.

Connection. This then being so, what profit can a man receive of all his labour?

Ver. 5. *The Sun also ariseth, and the Sun goeth down, and hasteth to his place where he arose.*

Have you taken notice of what the Sun does? it rises and sets, and as after its rising it makes haste to go down into night, so after it is set, it makes haste in like manner, and pants after its rising again.

While thus he gives us Night and Day, turning from year to year toward the South, and making our Winter, and in like manner, from year to year turning toward the North, and giving us Summer.

Ver. 6. *The wind goeth toward the South, and turneth about to the North, it whirleth about continually, and the wind returneth again according to his Circuits.*

Ver. 7. *All the Rivers run into the Sea, yet the Sea is not full; unto the place from whence the Rivers come, thither they return again.*

Have you consider'd the Wind, how that turning round like a drunken man, it blows to day from the North, to morrow from the South, a third day from the East, and another day from the West, going and coming, and in this manner continually ending and beginning again its Circuits.

Lastly, have you observed the course of the Waters? All the Rivers in the world empty themselves together and at the same instant into the Sea, and nevertheless the Sea is not swell'd so as to rise above its shore, which is so for this reason, that the Rivers, or the Waters of which they consist, come from the Sea, and that therefore, when we say that they go thither, (if we would speak strictly) we should say, they return thither to come out again.

Con. In these you have the images of the succession of Ages and Generations.

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3

Ver. 8. All things
are full of labour, a
man cannot utter
it; the Eye is not
satisfied with see-
ing, nor the Ear
fill'd with hearing.

All is nothing but labour, painful and vexatious labour, above what any man of the greatest eloquence and invention can express; for as the Sun, the Wind and the Waters rowl swiftly on, without interruption and without rest, and yet after a thousand and a thousand turnings, there remains no real effect of their motion; Ages and Generations go round in the same manner, and after a thousand Revolutions, nothing of all their succession remains but meer labour.

The Eye is never fill'd with seeing, nor the Ear with hearing; for as the Eye is never weary, but desires and still covets to see, as the Ear does to hear new things, which in the bottom are nothing but meer smoke; Generations succeed one another with a greediness somewhat like it, after new changes, without effect and without Fruit.

Con. What profit then shall a man have of all his labour, be it what it will? for if that of all Ages comes only to this, and that there is nothing but labour that remains and abides after all, what can that of one particular man come to?

Con. But to give a clear Idea of that, which these Revolutions of Ages produce, and to shew at the same time, that as I have said, they are nothing but pure labour without any advantage. I say in the first place, and with confidence;

That that which has been shall be, and that which has been done will be done again, that there is nothing new under the Sun. I mean, that as the minds of men have their bounds, so the things which they invent and do, have their limits too, going and coming, and making a kind of circulation, such certain inventions being in vogue at one time; which

B 2

after

V. 9. The thing
that hath been, it is
that which shall be,
and that which is
done, is that which
shall be done, and
there is no new
thing under the Sun.

after having been forgot for some Ages, in course of time come about again, as we see in the case of Dresses and Buildings, that they bring up the old ways, and of this I am sure.

V. 10. *Is there any thing whereof it may be said, see this is new? it hath been already of old time which was before us.*

V. 11. *There is no remembrance of former things, neither shall there be any remembrance of things that are to come, with those that shall come after.*

I despair of ever seeing any thing new be it what it will, and if there was any thing which any one would venture to call such, I would be bold to say, it had been some other time; for besides that (as I have already hinted) it is the genius of the things of this world, to return to the point where they were at first.

We see manifestly, that those which have been before us, are entirely blotted out of the memory of men, Histories giving us but a small number of events, which are very far from being an exact account of what pass'd before our time.

So that what has already happen'd is a certain sign of what shall come to pass hereafter; I mean, that as the world is always the same, if that which is pass'd is forgotten and lost as to us, the things that shall happen for the future, will be so too to thole that come after; and that therefore, and as I would have it consider'd in the second place, all things vanish even to the very memory of them.

Con. For if these two things are put together, that there are a certain number of Events and Discoveries, which come round in the course of Ages; and that these Events and Discoveries are lost, and vanish one after another out of the memories of Men, it is very evident, that the course of Ages and their Revolutions, serve only to employ that motion that is in the Creatures, and consequently is nothing but labour, but unprofitable labour.

That

That which these Revolutions, which happen in the succession of Ages and Generations, do prove in so convincing a manner, namely, that there is no profit to be expected from any thing whatever; the same do those which happen in every particular Age, in every Generation, in the life of every man, confirm with no less strength, but as the worldly sensualists, who make a God of their Belly, and place their chief good in their filthy pleasures, do under pretence of eating and drinking, and taking their other pleasures, commonly turn these kinds of discourses into ridicule, I believe, that I shall not do amiss to wave this last thing for a while, and enter first into the History of my life, in which it may be seen, not by metaphorical reasons, but by the experience I my self had of all the pleasures of the world, that there is nothing real in them, no profit to be expected from their enjoyment, I mean no solid satisfaction.

Ver. 12. *I the Preacher was King over Israel in Jerusalem.*

Let every one then that reads this know, that I who preach in this discourse, was no Preacher by my profession, but a King, and a King not of any little state, but of the Kingdom of *Israel*, of which *Jerusalem* (where I had my Court) was the chief City: For if this be well weighed, that I was not a Preacher but a King, and the greatness and glory of my Reign be remembred, with the fame I had got for Wisdom and Knowledge, it will be easy to conceive, that as in that which I am going to say to you, there is nothing of bigotry of Profession, as the irreligious term it, any more than there is of any prejudice taken against Life, having no occasion for either, my judgment ought not on any account to be despised; know then, I say, that it is I who

5 ECCLESIASTES. Chap. I.

Ver. 13. *And I gave my heart to seek and search out by wisdom, concerning all things that are done under Heaven; this sore travail hath God given to the Sons of men, to be exercised therewith.*

Ver. 14. *I have seen all the works that are done under the Sun, and behold all is vanity and vexation of spirit.*

Ver. 15. *That which is crooked cannot be made straight, and that which is wanting cannot be numbered.*

preach now, and who was King over *Israel*.

I gave my mind to the study of natural things, considering all the Creatures that are under the Heavens, from the greatest of them to the least, from the Cedar to the Hyssop; 1 K. 4. 33. searching and picking out, with all the exactnes that a true judgement could give me, their first principles; and their most hidden virtues; this study, which one ought rather to call a Thorn, a fretting toil, has God given to Man, that he might consume both his body and mind in the exercise of his vain curiosity; for the punishment of that of the first man, who being desirous to know good and evil, and by that means to make himself equal with God, boldly ventur'd to lay his hand upon the fruit of the Tree of that name, tho it was forbid him. I say, I have given my mind to the study of natural things, &c.

I consider'd all that is done under the Sun; and take notice of that which I say, all these things, nay more than that, the very study of them is vanity it self; vanity did I say? 'tis the very crucifixion of the spirit, a worm that gnaws, and that gnaws without getting any thing by it.

For after one has wasted ones self, if one would go about to make any use of that which one has learn'd, if one would endeavour to restore an Eye that was lost, or clear up an Ear that was thick of hearing, one should succeed neither better nor worse, than if one undertook to straighten a crooked old Trunk of a Tree; but that which is worst of all is, that these Evils, for which no remedy can be found, are so many, that it is impossible to reckon them; one only part of our Bodies, as our Eyes or our Ears, being subject to an infinity of mischiefs.

Con.

Con. After this study, in which (as I have said) I found so little benefit, and so much trouble coming to my self, and reflecting upon my condition,

V. 16. *I communed with mine own heart, saying, lo I am come to great Estate, and have gotten more wisdom than all they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge.*

I reason'd with my self after this manner. Here I am brought up in great abundance of Riches, in Power, in Authority, in Glory, and particularly in Wisdom, above all those that have reign'd in Jerusalem before me; and the truth is, I am known enough to be able to speak it, without fearing to be suspected of vanity, I had a very discerning judgment to resolve the most intricate things, and a great deal of insight into all manner of knowledge.

Con. What shall I do then, did I say to my self? were it not better I should turn my thoughts to something more profitable, to the government of my Kingdom, and the good ordering of my Family? doubtless, said I, it would: so

Ver. 17. *And I gave my heart to know wisdom, and to know madness and folly; I perceived that this also is vexation of spirit.*

I apply'd my self to the study of Wisdom, and of Madness or Folly; the first, which consists in the knowledge of our true interests, of that which advances them, and that which is against them; and this, I mean madness or folly, which consists in the forgetfulness and ignorance both of one and the other; and I call this forgetfulness, or this ignorance, madness or folly, because our true interest has something so clear in it, and of that importance together, that as one must be quite stupid not to perceive it, so one must be mad to make no reflection upon it, or to despise it if one does: I apply'd my self, I say, to this study, comparing the miscarriages, and the sad consequences of folly, to the clearness and the advantage of Wisdom, and endeavouring e-

qually to find out the principles of both, that I might know perfectly, what one ought to avoid in the one, and what one should do to follow the rules of the other; but alas, by the trial I made, I saw that this study too as well as the other was a vexation of Spirit, in which a man gnaws and preys upon himself.

*Ver. 18. For in
much wisdom is
much grief; and he
that increaseth wis-
dom increaseth sor-
row.*

For as a great Inheritance is inseparably attended with a great deal of labour, and that one cannot enlarge ones Estate without encreasing ones trouble; so wisdom and knowledge are very closely united to uneasiness and pain. He who is the wifest man, and has the best understanding of his own Interests, wherein it lies, of what ought to be done to promote it, how many springs and wheels must be set at work, to set this Engine on going; and to how many accidents, that may either throw it off, or make it run backward, it is continually expos'd: this man who knows most, has for that very reason the most to disturb him; so that he who wastes himself in his study to improve his knowledge, does by that means multiply his doubts, and with his doubts, his disquiets.

Con. But I leave this discourse to go on with my story: after I had exercised and tormented my self in these two enquiries; my mind, as you may judge, by what I have told you, finding no comfort, and on the other hand having none from God, for as you may imagine by this which I tell you, I had forsaken him, and he on his part, had in like manner left me to my self; my Soul, which like that of all other men, who having a notion of happiness, without knowing wherein it consists, turn round like blind people, and grope about on every side; my Soul, I say, blindly seeking this happiness, and not

ECCLESIASTE S. Chap. II.

9

not finding it either in my knowledge or my worldly prudence, I resolved to try if I could not find it any where else, and I entertained my self thus.

CHAP. II.

Text.

Ver. 1. *I said in my heart, come now I will prove thee with mirth, therefore enjoy pleasure, and behold this also is vanity.*

Heb.

I said in my heart and see into good.

Paraphrase.

I Said to my Heart I have constrained thee with application to study and meditation, these thoughts have not suffered thee to follow thy natural inclinations: I will constrain thee no more; on the contrary, I will try whether by the mirth and pleasure which thou dost naturally look for, thou canst find some satisfaction. Go, say I, taste, enjoy, what they call the good things of life, and see if there is in them any solid pleasure; and look, this, as well as the study of natural things and of wisdom; this, I say, is a pure vanity.

Con. For in the heighth of jey and pleasure, even when my Soul was intoxicated with them,

I said to laughter thou art a fool and fenceleis, who, without knowing why thou unhingest the machine of the Body by contorsions, which are little different from convulsions; and likewise of mirth, tho more tranquil, after having searched what it was, finding nothing but a vain Image; I said, what does it signify?

Con. But because, if I contented my self with this, men would not fail to tell me, that I was too hasty in the judg-

judgment that I bore of these things; I will relate in particular all that I did, to try if there was no true satisfaction in the enjoyment of the good things of the world.

Ver. 3. I sought in my heart to give my self to wine, yet acquainting my heart with wisdom, and to lay hold on folly, till I might see what was that good for the Sons of men, which they should do under the Heaven all the days of their life.

Heb.

And I will seek in my heart to stretch my flesh with or by Wine, and my heart guiding it self with wisdom, and to lay hold on folly, till I might see what is good to the Sons of men, what they shall do under the Heavens the number of the days of their life.

Ver. 4. I made me great works, I built me Houses, I planted me vine-yards.

I gave my heart with all possible care to satisfy my Appetite, I stuffed my self with Wine and Meats, and by a spirit of wisdom I applied my self to madness and extravagance of Debauchery, to see and discover what is best for man, what he must do during the small number of days he lives in the world.

Con. But as it is not pleasure alone which men can enjoy here below, I did not confine my self to that, I sought to try in general all the others.

I made me magnificent works for the convenience of life, for without speaking of the Cities I built, of the Wall of Jerusalem which I raised, of the Temple of God; which I am not to speak of here, since I relate only what I did for my convenience and pleasure, 2 Cor. 8. and Kings 9. 10. I built me Houses for my self, and for my Wife, the Daughter of Pharaoh, 1 Kings 9. 24. I planted Vine-yards.

Ver.

ECCLESIASTES. Chap. II. 11

Ver. 5. *I made me Gardens and Orchards, and I planted in them Trees of all kinds of Fruits.*

V. 6. *I made me pools of Waters to water there with the Wood which bringeth forth Trees.*

V. 7. *I got me servants and Maidens, and had Servants born in my house, also I had great possessions of great and small Cattel, above all that were in Jerusalem before me.*

Heb.

House Children.

V. 8. *I gathered me also silver and gold, and the peculiar treasure of Kings and the Provinces: I got me men-singers and women-singers, and the delights of the sons of men, musical instruments, and that of all sorts.*

Heb.

Peculium Regum & Provincia- rum, and the delights of the sons of men, Captivam & Captivas, mam-

I made me delicious Gardens and Orchards, and took care to fill them with Fruit-trees of all sorts of species.

Con. And for the maintenance of them,

I made me Pools of Waters, where, by Channels, or otherwise, they watered the Trees to make them shoot.

Con. Secondly, For the service of the House, as well as for its conduct and maintenance,

I had Servants, Maids, Stewards, Officers, great and small Cattel for the Plough, the Cart, or for my Table, and of all that in greater abundance, than all those who had reigned before me in Jerusalem.

Con. In fine, for abundance, magnificence, rarity and delights,

I heaped immense Treasures of Gold and Silver, and with these Treasures I heaped too what they call the riches of Crowns, which are proper and peculiar to Kings, as are rich Furnitures of Vessels of Gold, for there was none of Silver in my House, 1 Kings 20. 21. Jewels and Precious Stones, and all that can be found rare in the Provinces, as well thole of my State as of Foreigners, 1 Kings 10. 11, 22, 27. I had all sorts of Consorts, among others, of the finest voices that one can find of both Sexes, men and women; and above all, that which the Sons of men make their chief delight, I had young Beauties in abundance, for I had no less than 700 Wives, Princesses, and 300 Concubines, 1 Kings 10. 11, 3.

matam & mam-
matas, a young
maid, young maids.

V. 9. So I was
great, and encrea-
sed more than all
who were before me
in Jerusalem, also
my wisdom remain-
ed with me.

Heb.

Insupra sapien-
tia mea.

Ver. 10. And
whatever my eyes
desired I kept not
from them, I with-
held not my heart
from any joy, for
my heart rejoiced in
all my labour; and
this was my portion
of all my labour.

V. 11. Then I
looked on all the
work which hands
wrought, and on the
labours which I had
laboured to do, and
behold all was va-
nity and vexation of
spirit, and there
was no profit under
the Sun.

And to speak all in a word, I raised
and aggrandized my self in all things
above those who before me had reigned in
Jerusalem; my worldly wisdom in the
mean time (speaking by the way) re-
maining in me. I mean that in the
height of my elevation, when I did all
the things which I have just related, I
remembred still my first design, which
was to try the things of this life, to know
what might be most advantageous to
men; in a word, I raised and aggrandized
my self.

And I gave my self in all things an
entire satisfaction, I never refused my
Eyes any thing, never did I oppole
the joy of my Heart, either combating
its desires, or refusin g it that which
might satisfy it; and I say, that I did
not oppose against mirth, because the
truth is, my Heart diverted itself in what
I did, for I did not traverse its pleasure
by any ill humour out of season, and
certainly I did that well, for that is
all the return which I had of my la-
bour.

Then coming to consider my works,
I say, my works; for my Feasts and
my other pleasures were vanished into
smoke; coming, say I, to consider my
Works, Buildings, Gardens, Orchards,
Ponds, all these things of which I had
taken so much care and pains, all ap-
peared nothing to me but vanity, I
found nothing solid in them, great ap-
pearance and nothing real. What do I
say? vanity; I found that all these things
were nothing but a corrosion of mind,
either to make them or preserve them,
and that as I have said, there is no pro-
fit nor advantage to be expected of what-
ever is under the Sun.

Con.

Con. This discovery, which (as any one may imagin) threw me into no small surprize, it put into my mind to consider in what consists the advantage of worldly Goods, above the privation of them, for said I in my self, if all these Goods are nothing but vanity and corrosion of mind, whence comes it, that we esteem them so high, what advantage can they have of their contraries; but as it had been of too long a discussion to fall into particulars, to oppose, for example, strength to weakness, riches to poverty, knowledge to ignorance, that among all good things wisdom carries it without contradiction above all; I proposed to my self to fix solely upon this, and setting it in opposition to folly, to see in what it is that it carries it from this last.

V. 12. *And I turned my self to behold wisdom and madness and folly, for what can the man do, who comes after the King? that which has been already done.*

Heb.

And I turned my face there, to see wisdom and madness and folly, for what is the man who shall come after the King, what already they have done.

V. 13. *Then I saw that wisdom excels folly, as far as light excelleth darkness.*

V. 14. *The wise mans eyes are in his head,*

I viewed it as well as folly and madnes, to discover in what it is that the first carries it above this, whence it comes that we esteem the one so high above the other, for I could add nothing to what I had done to find what was most advantageous to man, whether there is not something in the world which can procure him some satisfaction, and I am sure that another who is not King, as I was, will not be able to add to my enquiries; for what shall he do? that which other men have done, and there is none of them has exceeded me.

And in this enquiry, I saw that as much as light carries it above darkness, so much does wisdom carry it above folly. For,

The wise man had his eyes in his head, I mean that what he does, he does

his head, but the fool walks in darkness, and I my self perceived also, that one event happeneth to them all.

it with judgment, and discretion, he sees what he does, to what end, for what reasons, how he can make it succeed, and what can traverse it, whereas the fool is no more nor less, than a man who walks in the dark, who does not see where he is, nor where he goes, who gropes like a Blind, guiding himself by foolish conjectures, to which he makes no application, to examine if they have any foundation; but as I saw this great advantage which wisdom has over folly, I saw too, that the wise and the fool will have the same lot, I mean, that they shall both equally dye; the first, with all his illumination, not having in this respect any advantage above the other who lies in the dark.

Ver. 15. *Then said I in my heart, as it happens to the fool, so it happens to me; and why was I then more wise? then I said in my heart, that this also is vanity.*

Heb.

According to the event of the fool also will it happen to me; and to what good have I been wise? then the advantage?

V. 16. *For there is no remembrance of the wise more than of the fool for ever; seeing that which now is, in the days to come shall all be forgot; and how dieth the wise man as the fool?*

What say I in my self? the same lot, the lot of the fool shall be the rule of mine; to what purpose have I labour'd to become wise? what will signify then (when we are equal) the advantage which I have had over him? So I said in my heart, wisdom with all its light is entirely as other things are, a pure vanity.

For when the wise and the fool are buried, their memory is buried with them for ever, and the one is no more remembred than the other; for that is, as I have said, Chap. I. 11. the lot of all things which have been, that the days which follow oblitecate them, and for certain the wise shall dye as well as the fool, and by consequence shall be forgot like him. But I

Heb.

Heb.

*For no memory of
the wise with the
fool for ever, inas-
much as that which
already the days to
come, all that is for-
got; and how shall
dye the wise with the
fool?*

V. 17. therefore
*I hated life, because
the work that is
wrought under the
Sun is grievous to
me, for all is vanity
and vexation of
spirit.*

Heb.

*And I hate life be-
cause evil upon me,
the work which is
done under the Sun,
because all vanity
and gnawing of
mind.*

Ver. 18. *Yea I
hated all my labour,
which I had taken
under the Sun, be-
cause I shall leave
it to the man, who
should be after me.*

V. 19. *And who
knows whether he
shall be a wise man
or a fool, yet shall he
have rule over all
my labour, where-
in I have labour'd,
and wherein I have*

cannot say this without sighing, how is it possible that the wise should dye as well as the fool?

Con. After this meditation, and all my other discoveries, I fell into a strange condition.

First, Life became odious to me, because that all that one does under the Sun here below in the world puts one into pain, and that for this reason, that I say, that one drew no profit of any thing whatever, that all was reduc'd into finoak, and that our own works serv'd for nothing but to torment us.

In the second place, my works themselves, for which I had taken so much pains during my life, and which, as every one knows, are always very dear to those who have made them; my works themselves, say I, became odious to me, because that having made them for my own pleasure, or for my glory, I saw that in dying, I must leave them to him who should succeed, I know not who.

Who knows whether he shall be a wise man or a fool, who governs himself by his foolish fancy, whatsoever he is, he shall be absolute master of my labour, upon which I have display'd all my wisdom, and by which I had propos'd to my self to preserve some memory of my name; and as master, looking upon it as his own;

shew'd

*Show'd my self wise
under the Sun; this
is also vanity.*

I mean as his possession, and not as his work, he will dispose of it at his pleasure, without having any regard to my intentions: certainly this also is a vanity, that we must leave our works, and in leaving them, leave also the right of them to others, who will dispose of them as Masters, and not as Founders.

Con. In fine, this thought threw me into another, which, tho' not so violent, was little less melancholy: it is,

Ver. 20. Therefore I went about to cause my heart to despair of all the labour which I took under the Sun.

That I lost all the hopes I had conceiv'd of them, I mean of my works; I had flattered my self in making them, that they would serve to make me known, and to render my name famous; but seeing they must be left, and left, as I have said, to I know not who; and that he, whoever he is, being master of them, should dispose of them at his will, I conclude, that there was no hopes to build upon them: and I was in the right of that.

V. 21. For there is a man whose labour is in wisdom, and knowledge, and equity; yet to a man who has not labour'd therein, shall he leave it for his portion, this also is vanity, and a great evil.

For how many are there, whose works are done with wisdom and prudence, with knowledge and address, so that they have all the perfection that humanely one can give them; who dying, leave them to people, who have had no part in doing them, who have not even any natural right to them, whose portion and heritage, however they become to dispose of at their will; certainly, this also is a vanity in the things of the world; what do I say, a vanity, it is a great evil, which cannot but occasion a mortal grief.

V. 22. For what has man of all his labour, and of the vexation of his heart, wherein he

For to finish here my History, because I proposed to my self to prove, what return a Man has of all that he does under the Sun, and from the corrosion of his heart.

has labour'd under
the Sun.

Heb.

For what being or
existing for man
in all his labour,
and of the knowing
of his heart, that
himself labours him-
self under the Sun.

Ver. 23. For all
his days are sorrows
and his travel grief,
yea his heart taketh
no rest in the night,
this is also vanity.

I say from the corrosion of his heart,
for all the days of his life are days of an-
guish, his labour is a labour, I mean a
continual subject of vexation, even in the
night, his heart is full of care and agitation,
not able to find any calm; that (I mean).
the labour of man, and the corrosion of
his heart is, as I have said several times,
vanity it self, whence he draws not any
profit.

V. 24. There is
nothing better for a
man, than that he
should eat and drink,
and that he should
make his Soul enjoy
good in his labour.

Heb.

Not good for man
that he should eat
and drink, and shew
his Soul good in his
labour.

Solomon.

This also I saw,
was or is from the
hand of God.

Sensual Worldling.

No, it is not good for man that he
should eat and drink, and that he should
give his Soul a relish of pleasure in his
labour.

Solomon.

I have consider'd this, as I have obser-
ved in my History, and I have seen, that
not only it is a vanity, as I have said,
but likewise that it comes, even as the
study of natural things, Chap. I. 13. from
the incens'd hand of God; for, as for the
punishment of the criminal curiosity of

the first man, when to make himself equal to him, he would eat of the prohibited fruit, and know good and evil; he delivers him to that study, in which he uselessly consumes himself, for the punishment, even of the gluttony he shew'd in this criminal action, he has given him over to his dissoluteness, wherein by the evil he contracts, he punishes himself by his own sin, in the commission of it.

V. 25. *For who can eat, or who else can hasten more than I.*

For to answer the fool according to his folly, who shall eat more than I? who is he that shall exceed me in that? and of consequence, who shall know better than I, whether this be advantageous or prejudicial.

V. 26. *For God gives to a man who is good in his sight, wisdom, and knowledge, and joy; but to the sinner he gives travail, to gather and to heap up, that he may give to him that is good before God.*

The sensual Worldling.
That is, in effect from the hand of God, for he blesses him who is agreeable to him, giving him wisdom, understanding, and even content, whereas he gives the sinner labour and trouble, to gather and heap, that afterwards he may give it to him who is agreeable in his eyes, as when he gave the flocks of unjust *Laban* to his beloved *Jacob*.

Solomon.

That is also vanity and vexation of spirit.

CHAP.

born
dye,
and
up
plan

CHAP. III.

Text.

Paraphrase.

1. *To everything there is a season, and a time to every purpose under the Heaven.*

SOlomon. For this effect, I observed first, that all the events of life, those which respect Nations in general, and those that regard Families and Persons in particular, each depends on the disposition of things, which include an infinite number of circumstances, among which the will of man has but a very little part, and often none at all; and secondly, that the dispositions of things, which with reason may be called times or seasons, since they are the cause of that which happens in the world: God, who has the times in his hand, has rang'd them almost like the seasons of the year, in opposition the one to the other; on this foundation, I say, that under the Heavens there is a time for all, however opposite it be; I mean, that if there is a time or a season, which produces good or evil, of whatsoever nature it be, the contrary evil or good, will have another time, another season, which will give it its birth.

Con. This has no need of argument, experience alone demonstrates it.

2. *A time to be born and a time to dye, a time to plant, and a time to pluck up that which is planted.*

In all men the time of birth has its contrary, to wit, the time of death, as well as in the Herbs of the Garden; that of planting, has in opposition that of pulling up, when their fruit or their leaves having been gather'd, there remains nothing but their stock and their leaves, which cumber the ground.

3. *A time to kill, and a time to heal, a time to break, and a time to build up.*

4. *A time to weep, a time to laugh, a time to mourn, and a time to dance.*

5. *A time to cast away stones, and a time to gather stones together, a time to embrace, and a time to refrain from embracing.*

6. *A time to get, and a time to lose, a time to keep, and a time to cast away.*

7. *A time to rent, and a time to sow, a time to keep silence, and a time to speak.*

Among Nations, the irruptions of Armies of their Enemies, often accompanied with mortality or plague; this time of killing or demolishing has its time opposite, the days of health and peace, in which the Country re-peoples, and the Cities raise themselves again.

In all Families and all Kingdoms their misfortunes; as are in Kingdoms, the loss of good Princes, or of their successors; or in Families, the loss of Father or Mother, Wife or Children; this time of tears or mourning, has its opposite times of marriages or of births, which are followed with Feasts and Dances.

In our temperament, youth, in which man ordinarily ruines, and if one may so say, demolishes his House, and disperses the Stones of it, as he gives himself up to all manner of Luxury; this time of prodigality and debauchery has its opposite time, an age of maturity, in which this same man heaps again his scatter'd Stones, raises his House again, and begins to be nauseated with his filthy practices.

In commerce, a time of gaining and to put in reserve, has its opposite time of losing, and even of throwing away ones Merchandizes into the Sea, to save life in a tempest.

In respect of our Goods, our Reputation, Dignities or Employes; in a word, of all that concerns us in life, overwhelin'd sometimes by the number, sometimes by the credit, the power and authority of our enemies, it happens sometimes, that both we and our Inheritances are torn in pieces, and that a breach is made upon our rights and privileges; this time of suffering and to be silent, 1 Sam. 15. 27. 1 Kin. 11. 11, 13, 31. 2 Kings 17. 21. has its opposite time, in which raising our selves again, we break silence, defending boldly our rights, repair the breaches which were

were made upon us, and mend our rents.

Con. In fine, for I should never have done, if I would alledge all examples; and besides, those which I cite are of so great an extent, that there are few circumstances in life, which they do not regard, in fine, say I,

8. *A time to love, and a time to hate, a time of war, and a time of peace.*

In respect of the relations which are between men, either generally among Nations, or between Families and Persons, the circumstances of time, which is the cause that they contract acquaintance and habitudes, whence they pass to friendships and alliances, which among families are the bands of society and frequentation; and among Nations, of peace; these times of friendship and peace have their opposite times, some vexatious circumstances which create indifference and hatred, which among particulars pass even to quarrels, and among States to war: now to resume my argument, and draw for the last time my consequence, that there is no profit for man to be expected, of whatsoever he does here below under the Sun, as it appears by the examples which I have just alledged; there is no time nor season, favourable or grievous, which has not its contrary season; that we cannot enjoy any good, nor do any evil, but that the opposite good or evil will happen some day.

9. *What profit has he that works in that wherein he labours.*

What return does a man make, even he who applies himself with the utmost care to what he does? what return has he, I say, of that which he labours in with the most pains.

Con. The animal man does not comprehend this, for to add to the vanity of his labour this draught of Science, which on another hand will be a way to his crimes, extravagances and vices, by which I pre-

propose to prove again the vanity of the world.

10. *I have seen
the travail which God
has given to the Sons
of men, to be exer-
cised in it.*

I have generally seen all that they employ themselves in; for as every one knows, it is by actions, rather than by any other thing, that the heart discovers its inclinations; I have seen, I say, all that they employ themselves in, this heavy penible and afflicting labour, which God has deliver'd to the Sons of men to do, to torment themselves in doing it.

11. *He hath made
every thing beauti-
ful in his time, also
he has set the world
in their heart, so
that no man can or
shall find out the
work that God maketh
from the beginning
to the end. a capi-
te ad calcem,*

Con. This God, just and wise, He has render'd all things aimable, he has made them beautiful to their eyes in their season; what do I say, he has set, he has plac'd the world it self in their heart, delivering and abandoning them to the love of the world; so that being full of this passion, the man does not seek, find, nor will ever find the work of God, the work of his wisdom, that same which appears in the things which his providence has already made, which from one end to another is, and shall always be hid from him.

12. *I know that
there is no good in
them, but for a
man to rejoice, and
to do good in his life.*

13. *And also that
every man should
eat and drink, and
enjoy the good of all
his labour, it is the
gift of God.*

Heb.

*And also, or in ef-
fect, every man, let
him eat and drink,
and see good in all*

The Sensual Worldling.

I know already, I have no need to be instructed in that, that among men there is no good whatever it be, but that of cheering ones heart, or to lead, or make a merry life of it.

For in effect, that is the gift of God, that every man may eat and drink, and treat himself well in all his labour, for this gift does not so much consist in the goods themselves, as in the agreeable use we may make of them.

his

his labour; gift of
God.

14. *I know, that
whatever God does,
it shall be for ever :
nothing can be put
to it, nor any thing
taken from it ; and
God does it, that
men should fear be-
fore him.*

I know already, that what God does, of what nature soever, is always the same, that one can add nothing to it, no more than retrench from it, *Deut. 12. 32. Prov. 30. 6. Rev. 22. 18.* I mean, that what he does in conduct and government is unvariable; that man doing good or evil, by virtue or vice, cannot introduce any alteration; that is the foundation of Religion, God who is immutable in himself, being so too in his ways, that we who are subject to so many revolutions, may always tremble in his presence.

15. *That which
has been is now, and
that which is to be,
has already been,
and God requires
that which is past.*

What has been formerly we see now, and likewise what shall be hereafter has been already: God giving a continual circular motion to all things, wherein to create new ones, he does but recall those which had been long time before, and were effaced out of the memory of men, *chap. 1. 9.*

Solomon.

16. *And more-
over, I saw under
the Sun the place of
judgment that wick-
edness was there, and
the place of righte-
ousness, that iniqui-
ty was there.*

I have seen moreover the seat of judgment and justice, the Tribunals where they judge Criminals, Adulterers, Robbers, Murtherers the Sacilegious, and where are examined the suits and differences which rise among men, to give every one his right: and see here, on these Tribunals sits wickedness itself, Adultery, Thievery, Murthers, Sacrilege, the preference of persons and extortion. Whereupon,

17. *I said in my
heart, God shall
judge the righteous
and the wicked, for
there is a time there
for every purpose
and for every work.*

I said in my self, certainly God will judge the world, the good and the wicked shall appear before him, for there is a time for all things, and for every work, there likewise must be a time of judgment, wherein these unjust Judges, who judge now with so much iniquity and injustice, shall themselves be judged in their turns.

Heb.

*I say in my heart,
God shall judge the
just and the wicked,
for there is a time
for every thing, and
upon every work
there.*

18. *I said in my
heart concerning the
state of the Sons of
men, that God might
manifest them, and
that they might see,
that they themselves
are beasts.*

Heb.

*I say in my heart
upon the matter of
the Sons of men, for
to purge them, God,
and that they may
see that they beasts
themselves to them-
selves.*

19. *For that which
befals the Sons of
men befals beasts,
even one thing be-
fals them; as the
one dies, so dies the
other, yea, they have
all one breath, so
that a man has no
preeminence over
a beast.*

Heb.

*For there is an
event for man, and
there is an event for
beasts, and it is a
same event for all;
as this dies, so dies*

Con. But not only that, besides this judgment to come at this present. God

Say I in my heart, presiding over the affairs of men, and all their deportment; God, I say, judges and revenges their malice, by their malice it self, he gives them the loose one against another, to the end, that destroying one another, they may purge and enlighten themselves, in tearing themselves up like weeds, and that they themselves may see, that they are nothing less than men; brute Beasts rather, either in themselves by their brutal and sanguinary inclinations, or in their society, living among themselves like Wolves which tear one another.

Sensual Worldling.

For in respect of the body, man is subject to an event, and the beast is subject to an event likewise, and this event is in the same manner for both; it is death, for as the beast dyes, so dyes man, their breath is entirely the same; now where is the difference? has man any advantage in that? none at all; for as they say, all is vanity.

that, and there is a same breath for all, and what advantage hath man above beast; none, for all is vanity.

20. All go to one place, all are of the dust, and all turn to dust again.

21. Who knows the spirit of Man which goes upward, and the spirit of the Beast which goes downward.

Heb.

If the spirit of Man is that which ascends, and the spirit of the Beast that which descends.

22. Wherefore I perceive, that there is nothing better, than that a man should rejoice in his own works, for that is his portion; for who shall bring him to see what shall be after him?

Heb.

And I have seen that there is no good except, &c.

All the Man and the Beast going to the same place, that is to say, to the grave, and so falling to nothing, according to that Scripture, all was made of dust, and all shall return to dust.

Con. And as for the Soul, in which it is pretended, there is an essential difference,

Who is he that knows this difference? who knows, it when the Man and the Beast dye, and give up their last breath, which is the same in all things; if the breath of the man is that which ascends, and the breath of the beast, that which descends into the dust with its body, which returns to it.

Con. For my part, I have not known it.

I have seen that there is no other good, or rather that it is the only one, that Man should make his Heart merry in all that he does, because that is his Portion, his Dowry, his Legacy, his Inheritance, after which he has nothing to expect; for suppose he does not divert himself during his life, and that he torments himself to gather wealth, when he is dead, who shall bring him again from the grave, to enjoy what he shall have left after him?

CHAP. IV.

Text.

Paraphrase.

Solomon.

1. So I return'd,
and consider'd all the
oppressions that are
done under the Sun :
and behold the tears
of such as were op-
pressed, and they
had no comforters ;
and on the side of
their oppressors there
was power, but they
had no comforter.

Heb.

No comfort for
them.

2. Wherefore I
praised the dead who
are already dead,
more than the living
who are yet alive.

3. Tis better is
he than both they,
who has not yet been,
who has not seen the
evil work which is
done under the Sun.

Heb.

And good more
than both, &c.

Solomon.

I Turn'd me, and consider'd that I
might understand the effects of their
tyranny, all the oppressions which are com-
mitted in the world, of all kinds, and
of all degrees, without excluding any ;
and these are they whom they oppres, the Poor, the Orphan and the Widow.
I saw them all at once abandon'd and cov-
er'd with tears, not one Soul who took
care to wipe them, and yet less, to put
a cessation to the cause of them, in taking
up their defence. No comforter for them ;
and on their oppressors side, there I saw
power, but power alone with all its ri-
gour, without pity, without mercy, and
none who durst, I do not say oppose, but
even take part in the sufferings of those
whom they oppressed ; and so, once again,
no comforter for them.

How happy, said I, are the dead now ?
yes the dead, even those who are already
dead of a long time, more happy than
the living, even those who are yet living.

But more happy, yet more happy than
both the dead and the living, he who has
never been, and who has not seen what is
committed under the Heavens.

Con. But I pursue continuing my me-
ditations, and from those who are raised
in authority, to those who have none one
over another.

4. Again

ECCL^ESIASTES. Chap. IV. 27

4. Again I considered all travel and every right work, that for this a man is envied of his Neighbour, this is also vanity and vexation of spirit.

Heb.

And I have seen, I, all travel, and all rectitude or perfection of work, that that envy to the man, or is envy for the man from his companion; this vanity, &c.

5. The fool foldeth his hands, and eateth his own flesh.

Heb.

A fool folding his hands, and eating his flesh.

6. Better is a handful with quietness, than both the hands full, with travel and vexation of spirit.

Heb.

Better is worth the full hollow of the hand of rest, than full the two fists of labour of mind and corrosion.

7. Then I returned, and saw vanity under the Sun.

Heb.

And I turned me.

I cast my eyes on all sorts of Professions, and in every one I saw that the Master-pieces of Art, which ought to be a subject of admiration and esteem, are to him that made them a matter of envy from those of his Profession; certainly this is a vanity in the works of Men, and not only a vanity, it is a corrosion of mind, a subject of melancholy, that what one does of good, draws but evil upon us.

Con. An able man in his Trade works, and after having display'd all his dexterity in his work, when he has happily succeeded, comes

An extravagant Loyterer, his hands folded, and often in so great misery, that he eats his own flesh out of pure hunger. Says he,

All the labour in the world is not worth a moment of rest; the hollow only of the hand full of rest, is worth more than labour by handfuls, with the corrosion of mind which it creates. Is not there the masterpiece well paid?

Sensual Worldling.

And I turned me, and considering attentively, I saw a vanity under the Sun.

8. There

8. There is one alone, and there is not a second, yea he has neither Child nor Brother, yet is there no end of all his labour, nor is his eye satisfied with Riches; nor says he, for whom do I labour, and bereave my Soul of good? this is also vanity, yea, it is a sore travel.

It is that there is such a man who is alone, without Wife as well as without Children or other Relations, Brothers or Sisters, in whose labour there is neither end nor relax, and who works too with so much greediness and blindnes, that as his Soul is never satiated with gain, he is not neither capable of making reflection in himself, and to say, for whom do I do this? and for whom is it that I consume my self, and rob my body, not only of its pleasures, but of its subsistence too? that is also, just as it has been said on the subject of envy, that is a vanity, that one should kill and consume ones self with labour, without giving ones self any relax any more than pleasure; what do I say, that is what ought to be call'd an affliction labour, a vexatious ill occupation.

Con. Poor creatures, who deprive themselves, not only of society, but of a she companion too, if they knew how to count but two, for they would see that

Two are better than one, since at least they draw from their labour a tolerable good sum, whereas the Salary of one alone is nothing; and what they say of the Salary of those who work by the day, one may say of all other things.

For not to speak but of those which are familiar, if it happens that they fall, the one or the other, he who has not fallen will help his companion to rise; but on the contrary, woe to him who is alone, put the case that he falls, and here alone as he is, there is none to help him to rise again.

Heb.

For if they fall the one or the other, the one will raise his fellow, and, or but woe to him who is alone, that he falls

and

and no second to
raise him, and here
is no body to help
him to rise.

11. Again, if two lye together they will
two lye together, then be warm, but he who lies alone, how
they have heat, but can he keep himself warm?
how can one be
warm alone?

12. And if one
prevail against him,
two shall withstand
him, and a three-
fold cord is not easily
broken.

12. And in fine, if it happens that any
one in a quarrel, be stronger than he who
is alone, two will resist him, and if they
were threē, better still; for as they say, a
treble thread resists, and does not easily
break.

Solomon.

Con. I come to Kingdoms in general,
to the manner how Kings govern, and
how Nations carry themselves under
them; and I say, in respect of the first,
without alledging what I have seen, for I
have an odious example for my self, and
nearer than those that I could see.

That even a King, he who is grown old
upon the Throne, and who ordinarily is
a weak conceited Man, who knows not
what it is to take Counsel, is not worth a
young and a poor Child who has some
sense.

13. Better is a
poor and wise Child
than an old and
foolish King, who
will no more be ad-
monished.

14. For out of
Prison he comes to
reign, whereas also,
he who is born in his
Kingdom becomes
poor.

For this same, this poor Child, from
the place where they imprison Fugitives,
shall come out of Fetters to reign, and
they shall experience him one day in this
state, whereas the first, this King conceit-
ed of himself, becomes miserable upon the
Throne it self, on which he was born.

15. I consider'd
all things living
under the Sun, with
the second Child that
shall stand up in his
stead,

Con. But as to the subject of Nations, I
shall say here, that

I have seen all the people who are in a
state, who live and walk under the Sun,
surround the young Prince who is the Heir
of the Crown, and neglecting, and leaving
the old King to languish upon the Throne
he

he sits upon ; likewise the respects and wishes are for this Child, who is to succeed him.

Con. But let him not take advantage, this young Prince whoever he is.

16. *There is no end of all the People, even of all that have been before them, they also that come after shall not rejoice in him, surely this also is vanity and vexation of spirit.*

Heb.

No end to all the people, or with all the people, with those who have been before these, likewise with those who shall come after ; they shall not rejoice in him, or shall take no pleasure in him.
i.e. this young Prince

With the Nations no end of changes, always they are moving ; their Fathers did what these do, their Children will do the same. No, this young Prince is now their Idol, he will not always please them ; the time will come, when far from being agreeable to them, they will do more than neglect him ; for this, a Scepter or a Crown, has no more privilege than other things of the world, than the work of a Tradesman, ver. 4. just as they are, it is a vanity, a source of corruption of minds.

Con. Impriat this in thy heart, O man, among thy fellows, whom thou canst not separate thy self from ; thou oughtest to expect nothing but inconstancy and folly, even there where prudence ought to be, v. 16, 13. but envy and calumny, v. 4. but injustice and but wickedness it self, where justice ought to be seated, chap. 3. 16. thy labour will profit thee nothing, no not to draw any true pleasure from it, chap. 3. 9. all is vanity. Fear God, so

CHAP.

CHAP. V.

Solomon continuing, and beginning these Exhortations in this Chapter, to the end of the seventh Exhorting to the fear of God.

Text.

Paraphrase.

1. Keep thy foot
when thou goest in-
to the house of God,
and be more ready
to hear, than to offer
the sacrifice of fools;
for they consider not
that they do evil.

When thou entrest into the House of God, take heed of thy foot, neither run nor go heavily, do as when thou entrest the King's Closet; God, who inhabits this place, dwells in a still small sound, and not in the wind or earthquake, *1 Kings 19. 11, 12.* The Angels there sing Hymns in his presence; if thou makest a noise, and troublest their Harmony, they will throw thee into the outer darkness; be seized therefore with a holy dread, and approach not to sacrifice like fools, who know not what they do; that they do evil when they sacrifice, but to hear the words of eternal life which come from his mouth, for to hear God is better than sacrifice.

Con. And taking heed to thy foot neglect not thy tongue.

2. Be not rash
with thy mouth, and
let not thy heart be
hasty to utter any
thing before God, for
God is in Heaven,
and thou upon Earth,
therefore let thy
words be few.

Let not thy mouth flutter, and let not thy heart hafsten to utter words ill digested, for this living God, before whose eyes thou oughtest to tremble, is in Heaven, that is his Throne, and thou art upon Earth, which is but the foot-stool of his Feet, therefore let thy words be counted, and in a small number.

3. For

3. For a dream comes through the multitude of busi-
ness, and a fools voice is known by
the multitude of words.

For without alledging other reasons, it is with abundance of words and long discourses, as with a great deal of knotty business; these make a man dream in sleep, and the first, the great numbers of words throw into extravagancy, take heed not to appear such before God, wisdom it self.

4. When thou vowest a vow to God, defer not to pay it, for he has no pleasure in fools, pay that which thou hast vowed.

Con. In the heat of thy long discourses it often happens to thee to engage thy self by solemn Vows, however vain thy words are do not despise them.

When thou hast vowed any thing to God, not only do not fail to perform it to him; but do not even defer, God will not be mocked, his Soul takes no pleasure in fools, who make a game of his service; do not play upon him as thou dost on thy Fellows, whom thou referrest from one day to another, and whom thou often dost not pay; perform, and without delay, what thou hast vowed.

5. Better it is, that thou shouldest not vow, than that thou shouldest vow and not pay.

It is better thou shouldest make no vow, which often God does not exact of thee, than to make any, to engage thy self solemnly, and that of thy own motion, without any constraint, and afterwards not to accomplish it.

6. Suffer not thy mouth to cause thy flesh to sin, neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the works of thy hand.

Give not then thy mouth the liberty by its precipitation to make thy Flesh to sin thro weaknes, watch over thy discourses, and consult thy strength before thy making of a vow, and when thou hast made it, do not amuse thy self to excuse it before the Priest of the Lord, who is his Angel for us. I mistook, it is an error in me, I thought I had more strength than in effect I have. Wretch! why wilt thou even by thy words enflame the wrath of God, and why wilt thou engage him to dissipate the works of thy hands, the labour thou hast taken in thy Field, or thy Vineyard.

7. For in the multitude of dreams and many words, there are also divers vanities: but fear thou God.

Heb.

For in the multitude of dreams and vanities, i.e. and multitude of vanities, and in many words, i.e. many vanities.

8. If thou seeſt the oppression of the poor, and violent perverting of judgment and justice in a Province, marvel not at the matter, * for he that is higher than the highest regardeth, and there be higher than they.

Heb.

* For he who is higher than this high one observes, and there are higher than they.

9. Moreover the profit of the earth is for all, the King himself is served by the Field.

Heb.

And the profit of the Earth in all things it, a King or the King is servant to or of the Field.

For what mean all these excuses. In the multitude of dreams which we make, the most part are vain, and there are but a few of them which signify any thing; and in the multitude of words, it is that there is much of this vanity, and that there are few of them which mean any thing; but do not abuse thy self; fear God.

Con. Or if thou art near the Altar, or elsewhere, let thy fear regulate thy discourse.

If in any Province or Kingdom, or any other parts whatever they be, thou dost observe that they oppresſ the poor, and that judgment and justice are perverted in Extortion or Rapine; do not evaporate thy self in exclamations or in admirations upon what thou seeſt; for the high one, from the height of his Throne of Heaven where he inhabits, watches or regards. Yes, the most high presides even over those who commit these Evils, he knows why he does it, he has not put thee in their place, that is thy pain; if thou were there, thou wouldſt not perhaps be juster than they.

And as for the goods of the Earth, the ſubject on which thou talkeſt with ſo little respect for God, complaining continually of their partition. As for the goods of the Earth, I fay, without reproaching thee, with thy frivolous diſcourses, know that there are no others, but that it ſelf in all respects, and that when thou doſt poſſeſſ ſufficiently for thy entertainment of these goods which it gives, thou poſſeſſeſt all Riches; a King, for example, who among all men, is he who might create thee the moſt jealousy, what doſt thou

thou think he is? but a servant of this Earth, of these Fields which are plowed, or serve for pasture, that he works sometimes with his hand, and whose entertainment and cultivation, he is obliged to make his first and principal care, since without that he cannot live, neither he nor his people.

10. *He who loves silver, shall not be satisfied with silver, nor he that loveth abundance with increase, this is also vanity.*

Heb.

Not be nourished by silver, nor he who loves abundance shall not be satisfied, to wit, by the revenue.

11. *When goods increase, they increase that eat them, and what good is there to the owners, save the beholding them with their eyes.*

Heb.

In augmenting an Estate, those who eat it augment, and what rectitude, i. e. advantage for the masters, the seeing them or the sight of their Eyes.

12. *The sleep of a labouring man is sweet, whether he eat little or much, but the abundance*

Money does not feed, nor does it suffice; he who loves it shall not have his fill of it, and in a covetous heart, the Fruits likewise turn into Metal, he who loves abundance shall not be satisfied with Revenue, this abundance, this revenue is as well as many other things which I have spoke of, a vanity, whence is no return of profit. For suppose

That an Estate does augment the number of people which keep it up, and by consequence, who spend it must be augmented; now what advantage does the master draw from it, but to see with his eyes that they consume it; add what thou mayst call a corrosion of mind.

That the labourer is of a strong constitution, let him eat much or little, he sleeps no less all night, whereas the Rich is a weak stomach, whose repletion is a burden, which weighs upon him, and of

of the Rich will not suffer him to sleep.

permits him not to find any rest; thou dost not understand me perhaps, the first, poor or rich enjoys soine satisfaction in his life, whereas the abundance of this man deprives him even of sleep.

Sensual Worldling.

13. *There is a sore evil I have seen under the Sun, Riches kept for the owners thereof to their hurt.*

Heb.

There is a sad evil I have seen under the Sun, Riches kept for the hurt of their Master.

14. *But these Riches perish by evil travel, and he begets a Son, * and there is nothing in his hand.*

Heb.

*And the Riches perish by ill practices, * and he has nothing in his hand.*

15. *As he came out of his mothers womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away with him.*

16. *And this also is a sore evil, that in all points as he came so shall he go,*

There is in the world a vexatious evil, not only for those who are feiz'd with it, but even for those who think on it; it is the fury of heaping Treasure upon Treasure, out of this conceit, only of accumulating them for what happens? I have often seen under the Sun, that these Treasures heap'd and kept with most care, serv'd to the ruine of their masters, drawing upon them either the steel or poysion.

And if that does not happen, what would you say, becomes of these Riches? they perish by ill practices, a litigious wangler makes his prey of them, and the avaricious man, who had kept them with so much care, part in the prospect of enriching an only Son that he has brought into the world, finds his hands empty, having nothing to give.

Con. But if none of thele accidents should besal him,

This avaricious man, such as he is come out of his Mother's womb, naked, such shall he return to leave this world, as he came into it; yes, with all his labour, let him kill himself if he will with labouring and heaping, he will carry away nothing to take with him into the other world, he will go away with empty hands.

And certainly this is that which one may call an evil, that after having lived in so great an abundance, and having been so covetous of it, he departs from

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and shall take nothing of his labour, which he may carry away in his hand.

17. All his days also he eats in darkness, and * he has much sorrow and wrath with his sickness.

Heb.

And great choler or sorrow, and * in the disease or fury.

18. Behold that which I have seen, good and comely for one to eat and to drink, and to enjoy the good of all his labour that he takes under the Sun, all the days of his life which God gives him, for it is his portion.

Heb.

This is that which I have seen, good and fine, it is to eat and drink, and to enjoy good in all ones labour.

19. Every man also, to whom God hath given Riches and Wealth, and has given him power to eat thereof, and to take his portion, and to rejoice in his labour, it is the gift of God.

this life quite naked, just as he came; for what profit, pray, for him to labour as he does, for wind or for smoak.

Adding, that instead of seeking in his labour, some refreshment and repose alone, in some sad Hutt all the days of his life, he eats in darkness, belabour'd on one side with a corroding melancholy, from the regret which he has that he cannot save; and on the other with his madness and fury of continually heaping.

This is that which I have learnt by the deportment o these Wretches, I have seen that all that there is good and fine in the world, it is, that man amongst what he does upon earth, should eat and take his pleasure as long as his days last, because it is these pleasures which are his portion; the only thing that he draws from the world or this life.

I have even known, that if God gives Riches and Substance to any, whoever he is, and that with these Goods, he gives him over them a true title, a happy temperament; by the favour whereof, being disengag'd from their tyranny, he may eat and take his part of them, and rejoice in his labour; it is in that that consists the gift of God, I mean, the sovereign good.

20. For

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20. *For he shall not much remember the days of his life, because God answers him in the joy of his heart.*

Heb.

Forasmuch as God is answering according to the joy of his heart.

For in so living, the man will agreeably forget himself, the past, the future, and their cruel reflections will dissipate from his mind, because God answers him, and gives him not only according to his desire, but according to all the joy of his heart, which he fills himself with.

Con. This Doctrine is natural, and the truth of it is easie to be apprehended, and more to be practised. Yet there are a great many whom God does not bless enough for that, for to give again an example of those who make an ill use of riches, and at the sametime to add some advertisements on this subject, besides these wretches whom I have talked of, that live after a manner so opposite to these Precepts.

C H A P. VI.

Text.

Paraphrase.

1. *There is an evil which I have seen under the Sun, and 'tis common among men.*

Heb.

Is numerous or multiplies itself upon men.

2. *A man to whom God has given riches, wealth and honour, so that he wants nothing for his Soul, of all*

THERE is an evil which I have seen under the Sun, and a contagious evil, which makes a ravage among men.

It is that there is such a person to whom God gives riches, substance and glory, so that his Soul can wish nothing that it does not possess, and to whom however he gives not over these Goods, this true title I have spoke of, s. 10.

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*that he desires; yet
God gives him not
power to eat thereof,
*but a stranger eats
it; this is a vanity,
and it is an evil
disease.*

Heb.

*For, or because
a great stranger.*

this happy temper, by the favour whereof disengaged from their tyranny, he may eat of it and enjoy himself, because without doubt God reserves them for some other, who is more agreeable to him, ch. 2. 26. some Foreign Captain, who one day will possess himself of all that the first preserves with so much care, and profiting of his savings, shall eat and enjoy himself with them; this is that which ought to be called a vanity, and a sad evil, that one should heap, save, and rob ones self for a Foreigner who pillages you.

Suppose if you will, besides all that I have said of Goods, Riches and Glory; let this great man bring into the world a hundred others such as he, for it is in the glory of his Family, that he makes the greatest part of his own consist, and above all in the preservation of his name, suppose that he lives as long as you please, for they ordinarily call his avarice a sobriety, which they pretend prolongs his days, if his Soul has not been fully satiated with good things, and that he has not had a decent interment; I mean, that he is not buried in delicacies, and has not so finished his days; I say, that I make not any account of all that he has possessed, of his Children, nor of his long life, and that I hold him less happy than an Abortive.

*4. For he cometh
in with vanity, and
departs in darkness,
and his name shall
be covered with
darkness.*

Heb.

Is come.

For this, I mean, the Abortive is come into the World in vanity, as a Fruit which was not come to its maturity, which can serve for nothing; and so likewise he is gone into darkness without having appeared among men, and his name has been covered with darkness and obscurity; he was never talked of, nor ever will be talked of, whereas this person, he is known, he is famous in the World, and this name is nothing but

but a vain smoak, which has had nothing real nor solid, since he has enjoyed no pleasure.

5. Moreover he has not seen the Sun nor known any thing; this has more rest than the other.

Heb.

And has known no rest, meaning that there is more for this than for the other.

6. Yea, tho he live a thousand years twice told, * yet has he seen no good, do not all go to one place.

Heb.

If he has seen no.

7. All the labour of man is for his mouth, and yet his appetite is not filled.

Heb.

And also, yet, or with all that the Soul shall not be filled.

8. For what has the wise more than the fool, what has the poor that knows how to walk before the living.

9. Better is the sight of the eyes, than the wandering of the desire, this is also vanity and

And more, the Abortive has not seen the day, he has not known what is sweetnes or repose, so that there is more of it for him than for the other, who has seen it, and known it, and has not tasted of it.

But the first, say they, lives a long while, two thousand years, if they will, and he lives without pleasure; and must he not dye? and both he and the abortive, do not they go to the same place? A life without pleasure is not life, that ought to be accounted for nothing.

All the labour of man, generally all that he does in the world, is only for his mouth, and for all that his Soul shall never be perfectly satiated; besides, its greediness, it will make to itself Ide's of Reputation, Grandeur, Science, Wisdom, poor head.

For the wise man, such as this person I speak of, the wise man, I say, with all his wisdom, what advantage has he above the fool, I would fain have it told me, what is the happiness of a poor necessitous man, tho ingenuous, and who knows how to live in the World.

A good Morsel; what do I say, the sight alone of a good repast, is worth more than all the Curvets of the Soul? These inexhaustible desires, or these fine dreams that it makes upon the Stars, or

40 ECCLESIASTES. Chap. VI.

vexation of Spirit.

Heb.

Than the walks
of the Soul.

in matters of Government? These imaginations, I have a famous Author for warrant, Eccl. 14. 17. are but vanity and corrosion of mind.

Con. And as for reputation, which this great person makes his all of,

What is it that already long ago his name is famous, and that they talk of it every where; they know very well that it is a man, and that he cannot contest, or appear at the bar against him who is stronger than death, which spares none. I cut short.

10. That which has been is named already, and it is known that it is man, nor may he contend with him, that is mightier than he.

Heb.

Quid quod fuit
jam nominatum
vel celebratum no-
men ejus & notum
est quod ipse homo
& non poterit con-
tendere cum illo
que est fortior vel
durior se, fortis vel
durus præse.

11. Seeing there be many things that increase vanity, what is man the better.

Heb.

For it is a mul-
titude of words
which multiply va-
nity. What advan-
tage for man.

12. For who knows what is good for man in this life, all the days of his vain life which he spends as a shadow, for who can tell a man

For it is a multitude of words, ch. 6.
7. that I will not imitate, which does nothing but multiply vanities, all this tat-
tle being vanity itself; for what profit returns from it to man.

For once again; the business is, not to know whether there are vanities in the world; every one agrees upon that: The Question is, what is most advantageous to man in this life, during the small number of the days of the life of his vanity, and so much the more worthy to be cal-
what

what shall be after him under the Sun. led days of vanity, that they pass and consume like a shadow, which has but an obscure appearance without reality. Besides what will happen after us in the world, that thereupon we might take our measures; or who is it among the Preachers or the Prophets that knows the first, and can foretel the second.

CHAP. VII.

Solomon answering and reproving his Discourse. Verf. 8.

Text.

Paraphrase.

1. *A good name is better than precious ointment, and the day of death better than the day of ones birth.*

A Fine name is nothing, say they, ch. 6. 10. and death, as if it were a great evil, will come to destroy them; and I, say, that a fine name is better than the best perfume, that the day of death is better than the day of birth, and that he who dies with this fine name, the reputation of an honest man, is happier than he who is born amongst incense.

2. *It is better to go to the house of mourning than to the house of feasting, for that is the end of all men, and the living will lay it to his heart.*

No happiness, say they, but in good clear, ch. 5. 18, 19. ch. 6. 3. and 6. and I say that the House of Mourning is better than that of Feasting, because that in this the man forgets himself, whereas in the first he sees an example of his end, and of that of his fellows, and this sinks into his heart, and obliges him living to think of dying.

3. *Sorrow is better than laughter, for by the sadness of the countenance the*

In joy, say they, ch. 5. 18. consists felicity; and I say, that care and the most gnawing sadness is better than the most noisy laughter; the mind evaporates heart

42 ECCLESIASTES. Chap. VII.

heart is made better.

4. The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth.

Heb.

The heart of wisdom.

5. It is better to hear the rebuke of the wise, than for a man to hear the Song of fools.

Heb.

Better is the correction of the.

6. For as the crackling of thorns under a pot, so is the laughter of a fool, this is also vanity.

7. Surely oppression makes a wise man mad, and a gift destroys the heart.

8. Better is the end of a thing than the beginning thereof, the patient in spirit is better than the proud in spirit.

Heb.

Of a discourse.

9. Be not hasty in thy spirit to be angry, for * anger rests in the bosom of Fools.

by this, whereas even the dejection of the countenance dissipates part of our passions, and so renders the heart better.

The heart of the wife, either with compassion for the afflicted to comfort them, or to learn better to number their days, carries them into the House of Mourning; that of fools, to forget all that is important and solid, carries them into the House of Mirth; what can one think of those who make their sovereign good consist in it.

They play upon, and satyrize the wife, ch. 6. and it is better to hear the censures of the Wife, than to hear the Songs of Fools who satyrize them.

For what is the offensive noise of Thorns which are burnt under a Pot, such is the laughter and the songs of Fools for the ears of the wife: This, this Laughter, and these Satyrs are a vanity, as well as the other things I have spoke of.

For, oppression makes a wise man lose his judgment; what will it do with the laughter of the fool? and prosperity, as well as the gift which is made to a Magistrate, ruines the heart, and this laughter proceeds but from too much ease.

The end in all things is better than the beginning, it is that which the wife regards above all when he speaks. A man of sense, patient and moderate, who hears and thinks, is better than these fierce and haughty spirits, which so easily take fire.

Do not trouble thy self, nor be too hasty to be angry at every word which is said, there are none but Fools, in whose breast anger makes its seat, who are net-
Heb.

ECCL^ESIASTES. Chap. VII. 43

Heb.

To irritate anger.

10. Say not thou what is the cause that the former days were better than these, for thou doest not enquire wisely concerning this.

11. Wisdom is good with an inheritance, and by it there is profit to them that see the Sun.

12. For wisdom * is a defence, and money is a defence, but the excellency of knowledge is, that wisdom gives life to them that have it.

Heb.

In the shadow of wisdom.

13. Consider the work of God, for who can make that strait which he has made crooked.

tled at every thing; hear then patiently, for to that which I have said, ch. 5. 8, 9. touching the complaints upon the distinction which God makes between men, in the partition which he makes of Dignities and Riches, I will yet add something of the ways of speaking, in respect of prosperity and adversity, in this

Do not say, as thou doest ordinarily, whence comes this, that the days of our Fathers have been better and happier than ours; for there is neither wisdom nor piety in this question, thou thinkest of the time and of the seasons, think on God who regulates them; and on thy sins, which are the cause that they are evil.

Wisdom, sayst thou in other occasions. I mean in thy fair days; wisdom is a good thing with a good Inheritance; it is there that there is profit for those who see the Sun.

For under the shadow of wisdom, under the shadow of money; for all that thou sayst, one lives undisturb'd under the shadow of money and of wisdom; but with this difference, that the advantage is all on the side of the knowledge of wisdom, which alone makes him live who possessest it; for besides that, there is not a more sure defence, ch. ver. 19. it is when one is truly wise, that one can say that one lives; the life of fools not being a life.

Look, consider attentively the work of God, this work of his wisdom which I have spoke of, ch. 3. 11. by which he has disposed the things of the world, so that there is a time for all, for evil as well as for good; for who shall change this order? who shall redress the times of the life of Man, which he has so rendred irregular and opposite the one to the other.

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14. *In the day of prosperity be joyful, but in the day of adversity consider, God also hath set the one over against the other, to the end, that man should find nothing after him.*

Heb.

In the day of good be in good, and in the day of adversity consider also.

Worldling.

15. *All things have I seen in the days of my vanity, there is a just man that perishes in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.*

Solomon.

16. *Be not righteous over much, nor make thy self over wise, why shouldest thou destroy thy self.*

In the day of good and prosperity thou wilt not reflect? enjoy thy self, I consent, but in the day of adversity look on the work of God, which thou mayst see perfect, the day of evil being come to ruine that of good; and consider of what use thy mirth has been, if thou hadst room to say, that one lives undisturbedly under the shadow of Money. This day of evil, God hath made it, as I have said, in opposition to the day of good; to the end, that ruining prosperity by adversity, the man may not find any thing after him, I speak of God, (nothing excepted) he alone, in whom he can put any confidence.

Sensual Worldling.

During the days of my vanity, for life is no more nor less than a shadow, I have consider'd all things, to know what man was to do, ch. 5. 12. I have particularly taken heed to all these precepts, touching the fear of God; and I have observ'd, that there is a just man who practices them, who not only dyes, but even perishes miserably in his righteousness, and that there is on the contrary, a wicked man, who prolongs his days in his wickedness.

Solomon answering.

Thou hast consider'd all things, and in particular all these precepts upon the fear of God, that is well; but upon that which thou sayst of the ruine of the just, and of the long life of the wicked, I have three advertisements to give thee; the first, that thou take care not to pretend to an overstrained righteousness, no more than of a wisdom which excels, why through too great an elevation of thoughts in things which are above thy reach, shouldst thou throw thy Soul into confusion and trouble, and perhaps into despair, or why shouldest thou engage God to pour upon

upon thee in his anger a spirit of stupidity, as he did on those rash men, who would build the Tower of *Babel*.

Con. The second, of which probably thou hast most need, is that thou take heed,

Not to be wicked to excess, nor foolish to extravagance, to add to thy crimes and follies, the impiety and folly of defending and authorizing them, in controul-ing the justice and wisdom of God. He waits for thy repentance, why shouldest thou urge to extremity his patience, and force him to anticipate thy judgment, and make thee dye before thy time.

17. *Be not over much wicked, nor be thou foolish: why shouldest thou dye before thy time.*

18. *It is good that thou shouldest take hold of this, yea also from this withdraw not thy hand, for he who fears God shall come out of them all.*

Ver. 19. *Wisdom strengthens the wise more than ten mighty men who are in the City.*

Heb.

Governours.

20. *For there is not a just man that does good, and sins not.*

21. *Also take no heed to all words that are spoke, lest*

Think on this, it is good and salutary for thee to retaiq this last, and never to quit hold of the first; for he who fears God, and by an effect of this fear keeps himself from falling into this excess, shall get out and deliver himself happily from all these evils.

Wisdom, which is this fear which I speak of, gives more strength to the wise, and puts him in a grerter security, than the support of ten Governours would do, who are established in the City where he inhabits. *Deut. 16. 18. Ru. 4. 2.*

For upon earth there is not a just man, even among those, that thou sayest, thou hast seen perish, who does good, and does not sin too, and who by consequence does not render himself worthy of the heavenly vengeance, from which the fear of God, and not the favour of these ten Governours, teaching him to soften his anger can only deliver him. The third advertisement I give thee upon this subject is, that

Thou apply not thy heart to hear what every one says in secreat, for fear thy curio-sity should be ill recompenced, and then

the

*thou hear thy ser-
vant curse thee.*

22. *For oft times
also thy own heart
knows, thou thy self
likewise hast cursed
others.*

23. *All this have
I proved by wis-
dom, I said, I will
be wise, but it was
far from me.*

24. *That which
is far and exceeding
deep, who can find
it out.*

hear thy own Domesticks curse thee.

For likewise many times thy heart knows it, that thou hast also cursed others.

Con. Thou dost apprehend without doubt what I mean, have at least for God and for his secrets the same discretion that thou hast for thy fellows; the evils with which he visits the just, and the good that he does to the wicked, where the reasons of his conduct in this respect are of this nature, they are secrets for us, which it has not pleased him to reveal to us; if thou entreat too curiously therein, fear lest thou, who blasphemest him openly and in secret, hear that in his secret council he curses thee likewise.

All this, this elevation of thoughts, v. 16. this criminal curiosity, v. 21. which differ but in this, that the one is a pride, the other an irreverence, and this overstrained wickedness, v. 17. to seek by false subtleties in controlling Gods orders, to defend and authorize ones own crimes; all this, I say, I have tryed, and have tryed it with wisdom, I mean that besides that I have applied all the care possible, I had besides some design which seemed plausible, for I sought to know what was most advantageous to man, ch. 2. 12, 3. I shall be wise, said I, in respect of these things, as thou sayest, v. 15. that thou hast seen all; I shall be wise, I will raise my self, I will consider the highest things, and found the most secret, but alas! it is then that wisdom departed from me, and that I fell into the confusion which I spoke of, v. 16. my Soul finding no more rest.

That which is far and profound, such as the reasons of Gods conduct, when he visits the just, and when he does good to the

the wicked, which is hid in the most secret recesses of the hearts of men, and in the infinite views of providence, which embraces the past, the future, and an infinite number of circumstances in respect of the present, who is it that shall find it.

25. *I applied my heart to know and to search, and to seek out wisdom, and the reason of things, and to know the wick-edness of folly, even of foolishness and madness.*

Heb.

And subtlety or invention, extrav-a-gance of madness.

26. *And I find more bitter than death, the woman whose heart is snares and nets, and her hands as bands, whoso pleaseth God shall escape from her, but the sinner shall be taken by her.*

27. *Behold this I have found, says the Preacher, one by one to find out the account.*

28. *Which yet my soul seeks, but I find not, one man among a thousand have I found, but a woman among all these have I not found.*

I turned me in respect of the second, I and my heart, I tormented my self to know, to grope out, and to seek wisdom, and all sorts of subtleties of inventions and shifts, such as those which thou usest, and that I have reproached these with, v. 17. and to understand; for everyone knows how much I plunged my self in them, the wickedness of men, and the extravagance to which their folly carries them.

And I find that by both, Woman who is craft itself, and whose heart is nothing but fallacy, seeking incessantly real Nets to circumvent, whose hands, when she has surprized, are so many Cords, which one cannot get off. I find, I say, that woman is more bitter than death; he who is agreeable to God, shall escape her by his Grace, but the sinner and the impious shall be surprized by her.

Look, consider this attentively, I have found, says the Preacher, counting one by one, to find out well the account.

And my soul seeks it yet; for it is not possible that there is not one of them, but I have not yet found her. I have found, I say, among a thousand men, some one in whom there was some sincerity, some purity, but among all these women, I have not found one only.

Heb.

Heb.

*And among all
these women.*

29. *Lo this only
have I found, that
God has made man
upright, but they
have sought out ma-
ny inventions.*

Heb.

*Only see what I
have found; * mul-
titude of subtleties
or cavellations.*

Only look on this again : I have found that when God created man , he made him upright, pure and sincere, but that on their side they have turned from this rectitude, and have sought subtleties and shifts, of vain reasonings to pervert themselves,with some specious appearance of the right way which God had prescribed them.

C H A P. VIII.

Solomon *Exhorting to obey Kings.*

Text.

Ver. 1. *Who is
as the wise man, and
who knows the in-
terpretation of a *
thing, a mans wis-
dom makes his face
to shine, and the bold-
ness of his face shall
be changed.*

Heb.

Word.

Paraphrase.

W^Ho is the wise man, and to whom can he be compared: if any one pretends to this quality, let him know that with a perfect knowledge of the most abstruse things, he ought to have a profound penetration to unravel the most difficult and most intricate ; but above all, let him know that wisdom has this advantage, that it enlightens and makes the countenance luminous, and that dissipating all the clouds of care and vexation which mean spirits shew, it changes a fierce and haughty countenance into a sweet and attracting air. Whoever thou art, that doest approach the Princes person, or pretendest to the quality of his Minister, mould thy self by this pattern.

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2. *I counsel thee to keep the King's command, and that in regard of the oath of God.*

Heb.

I the mouth of the King; watch, and because of the oath of God.

3. *Be not hasty to go out of his sight, stand not in an evil thing, for he does what ever pleases him.*

4. *Where the word of a King is there is power, and who may say to him what doest thou?*

Heb.

Authority, Empire.

5. *Whoso keeps the command shall feel no evil thing, and a wise man's heart discerns both time and judgment.*

6. *Because to every purpose there is time and judgment, therefore the misery of man is great upon him.*

7. *For he knows not what shall be, for what shall be, for who can tell him when it shall be.*

I am the King's mouth; watch this mouth, after the fear of God, it is the first quality of a subject, and above all of a Minister. Receive his orders with care, that not one fall to the Ground; execute them without delay, and with exactitude; it is the Lord's Anointed, and thou owest him this obedience, not only for reasons of policy, but for those of the solemn oath which thou hast made before God, to be obedient and faithful to him, upon his exaltation on the Throne.

Too much subtlety is an evil every where, but with a Prince nicety is a folly; do not be over-hasty to quit his service upon the lightest subject, and do not persist in ill practices, for he will do against thee what he pleases.

His words are so many decrees, he needs but to speak, his Armies march, and upon Earth, none is above him. Who is it that when he has destroyed thee, shall come to demand him a reason of what he has done.

The Law is not for the just, he who keeps the command shall not even know what evil is, and the heart truly wise shall know what time and judgment is, not to expose himself to it.

For, for every affair; and above all, for these wicked practices, there is a time and a judgment reserved for the vengeance of it, ch. 3. 17. for the evils of man multiply and fall upon him in a throng.

For he knows not what shall happen; for who shall declare or discover to him how things will pass, and what shall be the event of his enterprizes.

E

Heb.

Heb.

How.

8. There is no man
that has power over
the spirit to retain
the spirit ; nor has
he power in the day
of death, and no dis-
charge in that war,
nor shall wickedness
deliver * those who
are given to it.

Heb.

Its master.

9. All this have
I seen, and * applied
my heart to every
work that is done
under the Sun, there
is a time when one
man rules over ano-
ther to his hurt.

Heb.

* In giving my
heart.

10. And so I
saw the wicked bur-
ried who had come
and gone from the
place of the holy, and
they were forgot in
the City where they
had so done.

Heb.

And they came
and went from the
holy place.

11. Because sen-
tence against an evil
work is not execu-
ted speedily, there-
fore the hearts of the
sons of men, is

Man does not rule over his spirit to re-
tain it when it is re-demanded him, and he
has no authority over the day of death,
and no discharge for him in that day, no
more than in a day of Battle, and in a
word, wickedness will not deliver the
wicked from it, whom it serves.

All this is grounded not only on reason,
but on experience too ; I have seen it, and
that in applying strongly my heart to all
that is done in the world, so that there is
no room to doubt of it ; there is a time in
which one man triumphs over another to
his own ruine.

And thus it is that I have seen the
wicked buried in their own iniquity, and
by that alone they have entred ; I have
seen it, into the place of the holy and
just, whom they had driven out ; and
they went out again of it at the same
time ; and yet in the same place, where
they had committed their iniquity, they
have been forgot, so that without remem-
bering their punishment men contrive the
same crimes. This is also a vanity, and a
mark of weakness, and of little good sense ;
that

Because it happens sometimes that the
sentence or judgment against ill Actions
is not done presently after they are com-
mitted, for this sole reason the heart of the
Sons of men is full of desire to do ill : as
for me,

fully

fully set in them to do evil.

12. *Tho a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God.*

13. *But it shall not be well with the wicked, nor shall he prolong his days which are as a shadow, because he fears not before God.*

Worldling.

14. *There is a vanity which is done upon the earth, that there are just men to whom it happens according to the work of the wicked, and there are wicked to whom it happens, according to the work of the righteous; I said that this also is vanity.*

15. *Then I commended mirth because a man has no better thing under the Sun, than to eat and drink and to be merry, for that shall abide with him of his labour, the days of his life, which*

Let the sinner sin not only one but a hundred times, and let him prolong his days in sin, that does not shake me, for I know too on the other side, that all shall go well for those who fear God and tremble in his presence.

But tho that be, that the sinner does prolong in his sin, there will be no Peace to the wicked, his days he shall not prolong no more than a shadow, because he is not filled with this fear of God, which enlightens and fills all things.

Sensual Worldling.

Reasoning on the most part of the things which Solomon has already said, especially all that he has said from the beginning of the 7th Chapter.

There passes upon Earth things which are a pure vanity; it is that there are righteous to whom it happens, according to the work of the wicked: and wicked to whom it happens, according to the work of the righteous; so that the first, the just suffer often what these ought to suffer, and that these, I mean the wicked, receive often the Goods which might belong to the just. I have observed that, and when I did it, I said in my self, that it is as many other things which I have spoke of, it was a vanity.

And drawing my consequences, as I have done from other vanities, I applauded the mirth which is taken in Feasts and good Company, because in effect, under the Sun there is nothing better for man, than to eat and drink, and divert himself, and that it is that which will serve him for Company and Consolation in his labour, during the days of his life which God gives him upon the Earth.

God gives him under the Sun.

16. * When I applied my heart to know wisdom, and to see the business that is done upon the earth, for also there is that neither day nor night sleeps with his eyes.

Heb.

*In the same manner the occupations which come upon the earth, * the Seer sleeps not.*

17. Then I beheld all the work of God, that a man cannot find out the work that is done under the Sun, because tho a man labour to seek it out, yet he shall not find, yea further, tho a wise man think to know it, yet shall he not be able to find it.

Heb.

And I have seen all the work of God, that man shall not find the work which is done under the Sun, because of that, man shall labour to seek, and he shall not find, and if he says I will play the wise to know, he

Con. And in fine, this consequence I have not drawn at random, but after a ripe reflection.

In the same manner as others, v. 9. I have given my heart to know wisdom, and to see this vexatious labour which is done upon Earth, all these revolutions which men are subject to; for likewise he that sees, gives neither day nor light sleep to his eyes, ch. 2. 2,3. as in effect it is the only way to attain to wisdom; I have in the same manner given my heart to know,

And just as others, I have seen all entirely this work of God by which he makes a succession of evil to good, to the end, that man may find nothing after him, ch. 7. 13, 14. And I have found that man shall never find nor discover this work, ch. 3. 11. For that, I mean, to search this work, man shall labour and torment himself, and he shall not find, ch. 7. 25. And if even with a strong resolution he says, I will play the wise to know and to understand; for all that, he will not be able to find, ch. 7. 23, 24.

Con. I make use of the same words which have been employed.

*will not be able to
find.*

C H A P. IX.

Text.

Paraphrase.

1. *For all this I considered in my heart, even to declare all this, that the righteous and the wise, and their works, are in the hands of God; no man knows either love or hatred by all that is before them.*

FOR, all that discourse I have imprinted in my heart, and I have done it in prospect not only to profit by it, but to draw light from it too for others, and to declare all this that I am going to say, which is, that the just who regulate their lives by the law of God, the wise who guide themselves by the way of wisdom, they and all their service, for subjecting themselves as they do the practice of an infinite number of Precepts, they are but little different from slaves ; they, I say, and their service, are in the hand of God, who disposes of them at his will, and that all that he does in respect to them, either good or evil, all being before their eyes ; men cannot, however, understand the work of God, and know whether he has any love for some, and hatred for others.

2. *All things come alike to all, there is one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that*

All is the same in all ; there is but one sole event , or chance for the just, and for the wicked, for the good or pure, as for the impure, for him who sacrifices, and for the impious who does not sacrifice, yes in respect of goods, and evils, no difference which proceeds from justice or iniquity, such as is the honest man, happy or unhappy, such is the sinner, such is the blasphemer or the perjured, such is he who fears an oath, who fears to make it, and yet more to break it, ch. 5. 4, 5, 6. ch. 7. 2.

*fears, as he that
fears an oath.*

3. *This is an evil
among all things
that are done under
the sun, that there
is one event unto all:
yea, also, the hearts
of the sons of men is
full of evil, and
madness is in their
heart while they
live, and after that
they go to the dead.*

4. *For to him
that is joyned to all
the living, there is
hope: for a living
dog is better than a
dead lyon.*

5. *For the living
know that they shall
dye: but the dead
know not any thing,
neither have they
any more a reward,
for the memory of
them is forgotten.*

6. *Also their
love and their ha-
tred and their envy
is now perished, nor
have they any more
a portion for ever*

This is an evil without doubt in all things which pass under the sun, that without distinction of virtue or vice, there is but one sole event, which is the same for all, and with that, for to reason exactly, one must collect them; there is another, which is, that, as it has been said, ch. 8. 11. and as it is true, the hearts of men are full of wickedness and folly; after which among the dead.

For to reason exactly upon this last, before we draw any consequence from both, which is he that one would choose? one alive, whose heart is full of evil and folly; or one dead. As for me, I find no room to hesitate, in all those who live, there is some confidence to be taken, one may make some use of them; for as a living dog is good for something, whereas a dead lyon with all his courage is good for nothing, the first is better than this, and so likewise the most miserable and wretched of all men, who lives yet, is worth more than he who is dead, tho he has reigned.

For the living know something, at least that they shall dye, whereas the dead know nothing; this knowledge which they make so great a shew of during their life, is nothing after their death, no more commerce for to make, no more ships to send to Tarshish, for not only they but their memory, that name whereof they often make all their glory, is committed to oblivion.

So their friendship which they sell so dear, when they are raised upon the Throne, their hatred which they make men feel in so hard a manner, their jealousy and their envy, which make them persecute all those who have any virtue in

*In anything that is
done under the Sun.*

and merit, all perishes with them in their death, and in those who are near the Grave, it is perished already. In a word, nor the dead nor those who draw near their end, tho they had governed the whole world in their life time, they have no more share in this world in any thing which is done under the Sun.

Con. Wilt thou then believe me, for I come to my conclusion: Since all perishes with man when he dies, and that so, life, however it is described, carries it indefinitely over death, since there is but one same event for all men without any distinction, and without any respect to their virtue, or their vice, their justice or their iniquity.

7. *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepts thy works.* Go on, pursue thy way, let not any thing they say against Feasts, ch. 7. 2. stop thee, eat thy Bread with joy, and drink merrily thy Wine, for since God has blessed thee according to the joy and desire of thy heart, ch. 5. 20. in giving thee substance, it seems that thy works are agreeable to him.

8. *Let thy garments be always white, and let thy head lack no ointment.* They talk of Houses of Mourning, as of Houses of Pleasure, ch. 7. 2. believe me, never be in mourning Cloaths which may grieve thy heart, let thy Garb be always white, and let thy Head be always perfumed.

9. *Live joyfully with the wife whom thou lovest, all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and*

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in thy labour which
thou takeſt under the
ſun.

Heb.

Woman.

10. Whatſoever
thy hand findeth ra-
do, do it with thy
might; for there is
no work, nor *device,
nor knowledge, nor
wiſdom in the grave
where thou goeſt.

Heb.

Subtilties, Inven-
tions.

11. I returned, and ſaw under the ſun, that the race is not to the ſwift, nor the battel to the ſtrong, neither yet bread to the wiſe, nor riches to men of underſtanding, nor yet favour to men of ſkill, but time and chance happeneth to them all.

Heb.

Charge or unhappy-
by event.

12. For man alſo
knoweth not his time
at the times that are

have ſpoke of, and which I have exhorted thee to enjoy, are thy portion, the only thing thou canſt expect, as well in life, as in the labour that thou doeft under the Sun. In a word,

All that ſhall fall under thy hand to do, ſo that thou mayeft have ſome fancy in it, do it with all thy power, without retreating out of any ſcruple, for in the Sepulchre where thou goeſt, there are neither ſuperb Buildings nor other works to make, nor ſubtilty to ſet off, nor Science to aquire, nor Wiſdom to exercise.

Con. From the conſideration of the work of God, ch. 3. 16. as well as from the examination that I have made of death and life, to know which of the two was moſt ad- vantageous, v. 4. because that, ch. 8. 6. they menace us with a time and judgment a- gainſt ill practices.

I turned me towards the Actions of men to examine the ſucces which they have, and whence it comes that they ſucceed, or not ſucceed; and in this examination I have ſeen under the Sun, that the prize of the course is not always for thoſe who run best, that victory in a day of Battel is not for thoſe who are the strongest; that Bread and the Commodities of life are not for the wiſeſt; that Treasures are not for the moſt prudent; nor, in fine, Favour for thoſe who are the moſt enlightened and knowing, because there is a time and chince, a vexatiouſ event, to which all thoſe who have moſt vertue and merit are ſubject, which depriving them of that which according to appearance their good qualities promife them, puts them into the hands of thoſe who are the moſt unwor- thy of them.

And beſides, because man does not know his time, that as it has been ſaid, ch. 8. 7. he knows not what ſhall happen; for juſt

taken in an evil net,
and as the birds
caught in the
snare: so are the
sons of men snared
in an evil time, when
it falleth suddenly
upon them.

Heb.

In the same man-
ner it will fall sud-
denly upon them.

as Fish are taken in an ill net, and the Birds by a snare, so these, the Sons of men are snared in an ill time; in the same manner as the Net falls suddenly and unexpectedly upon Fish, so this ill time falls, and will fall upon men, when they will think least of it; so that all their dexterity and prudence cannot warrant them from them; in fine, as to those fine advertisements, which are given us, ch. 8. 12, 3. and the following, to make the Courtiers watch the mouth of Kings, to gather their words: It is a word, not to breath but for them and for the publick.

I have seen also under the Sun this wisdom, I mean, that that which I am going to say that I have seen, includes consequences which are of a profound wisdom, and as for me they have seemed very considerable.

It is that there was a small City, weak of itself and yet weaker by the small number of Inhabitants, that there was to defend it, against which a great King came with all his Forces, who besieged it with his Army, and raised great batteries against it.

14. There was a lit-
tle city, and few men
within it, and there
came a great King
against it, and besie-
ged it, and built
great bulwarks a-
gainst it.

15. Now there was
found in it a poor
wise man, and he by
his wisdom deliver-
ed the city; yet no
man remembred that
same poor man.

Happily in this City there was a poor man, wise and able, who by his wisdom saved and guarded it from the hand of the Enemy; but what happened? When the Siege was raised, and that the City being delivered, the wisdom of this poor man was no longer necessary, they no more remembred him, nor his service that he had rendered. He lies in his poverty.

Con. This example striking me, I made reflections on it, and besides that, I saw by that that the publick is an ill Master, I drew these maxims.

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16. Then said I, wisdom is better than strength : nevertheless, the poor man's wisdom is despised, and his words are not heard.

17. The words of wise men are heard in quiet, more than the cry of him that ruleth among fools.

Heb.

Of the wise in quiet.

18. Wisdom is better than weapons of war : but one sinner destroyeth much good.

I said in my heart, proposing to myself to remember it, wisdom is better than strength, but the wisdom of the poor man is despised, and they don't even hear what he says.

The words of the wise in quiet and at ease are better heard than the crys of the Captain of fools.

In fine, I say wisdom is better than Instruments of War, but one sole wicked man ruins much good, and if he is dextrous and exalted, such as perhaps might be a great King, yet more.

CHAP. XI.

Solomon Answering and Reproving his Course, touching the Obedience which is due to Princes.

Text.

Paraphrase.

Solomon.
Ver. 1. Dead flies cause the ointment of the Apothecary to send forth a stinking savour : so doth a little folly him that is in reputation for wisdom

Dead Flies which fall into Perfume, when the Perfumer compounds it, make it ferment and smell ill ; a grain of Folly which confounds itself with wisdom, and the glory which follows it, makes it lose all its value; what can one think of a discourse full of extravagances?

and

and honour.

Heb.

A little folly is
more precious than
wisdom and glory.

2. A wise mans
heart is at his right
hand, but a fools
heart is at his left.

The wise man takes all on the right side; he has his heart at his right, but the fool has his heart at his left; he takes all the contrary way, tell him, I speak of the fool, that a man prevented by his passion for the world, shall not find the work of God, that work whereby he has made a time for all, ch. 3. 11. or tell him that the depths of the wisdom of God in respect of evils, wherewith he often visits the just, and of good things wherewith sometimes he favours the wicked, can never be sounded, that one shall not find them, ch. 7. 25. he will conclude from it, that one cannot find the work of God, nor by all that he does, whether he loves justice, or hates iniquity, ch. 8. 17. ch. 9. 1. tell him that death, considering our state of misery and sin, is better than life, ch. 7. 1. he will say, one can do nothing with a dead man, that a dead Lyon is not worth a living dog, ch. 9. 14. tell him that there is a time and a judgment for all ill practices, ch. 8. 6. he will say, that there is a time and chance which ruins the most able and dextrous, ch. 9. 12. In fine, learn him to manage himself in the world, especially about the Prince, bid him to favour his designs, and to execute his orders, ch. 8. 1. and the following, he will tell you a tale of a poor wise man, who after having served the publick, and saved the City from the hand of a potent Enemy, languishes in his poverty.

3. Yea, also when
he that is a fool,
walketh by the way,
his wisdom fails
him, and he says to

But what do I say, in the Streets, fool as he is, as he walks his judgment evaporates, and at every step he makes, he tells every one that he meets that he is a fool, those who have more sense than he, will

*every one that he is
a fool.*

apprehend that I mean, that not only he takes wrong what one says to him, but that even without any necessity of an answer, his own reasoning, as well as his steps betrays him, and proves his folly; for when he says that one cannot know by that which God does, whether he loves or hates, whether he loves justice or hates iniquity, ch. 9. 1. if his memory was a little happier, he would remember what he heard a moment before, ch. 7. 16, 17. and the following ch. 8. 10, 11, but in this respect one must not demand too great efforts from him; the faculties of the Soul are a little weak, when he says concerning man, ch. 9. 4. that a living dog is better than a dead Lyon, if he had not lost his own sense or spirit, he would discern that of man, and when he calls chance, ch. 9. 12. that which ought to be called judgment, if he had any he would discern it. In fine, when he concludes from the ingratitude of the publick towards a man, that one must lay aside the care of it, ch. 9. 15. he had done as well to conclude, that one must renounce the tillage of the Ground, because there are barren years; that is palpable, and I should make a useless stop to make it observable: I return to my subject; I have given thee notice, ch. 8. 13. not to quit the service of thy Prince at random.

4. If the spirit
of the ruler rise up
against thee, leave
not thy place; for
yielding pacifieth
great offences.

5. There is an
evil which I have
seen under the sun,
as, n. *error which

Now I tell thee more, if it happens that he not only takes distaste, but that his mind grows bitter, and rises against thee to oppress thee, do not trouble nor vex thy self, neither to let go thy post, there is a remedy for all, and if one knows how to chuse a useful one, it will calm the greatest faults.

There is under the Sun an evil which I have seen, and that I have looked on as an error, which comes from the Prince and his Council.

Con.

proceeds from the
* ruler.

Heb.

* Or lot * from
the face of the ru-
lers.

6. Folly is set in
great dignity, and
the * rich sit in low
place.

Heb.

* Those who have
wherewithal.

7. I have seen
servants upon horses
and princes walking
as servants upon the
earth.

8. He that digs a
pit, shall fall into
it; and who so breaks
a hedge a serpent
shall bite him.

9. Who so removes
stones, shall be hurt
therewith: and he
that cleaves wood
shall be endangered
thereby.

Can. Thou oughtest to prepare thy self
for it, for there are faults committed eve-
ry where, have a care lest thy heart for
want of reflection be offended with it.

It is that the highest employes were filled
by those who are the most incapable and
most unworthy of them, folly itself hold-
ing the upper end, whilst on the contrary
the most considerable and most honoura-
ble among the people, were with their
feet creeping in the dust. Yes,

I have seen Servants on Horseback,
proudly mounted as Princes ought to be,
and Princes walk on foot like Servants.

Con. Once again, be not offended at
that no more than of any other thing, and
do not take occasion of revolt; remember
our maxims.

He who digs the pit shall fall into it, and
the Serpent shall bite him who cut down
the inclosure; the pit which thou diggest
for thy Prince may serve thee for a
Grave, and in enterpizing upon his rights,
or encroaching on his priviledges, it may
happen, that trying to cut this thick and
strong inclosure, there may come out some
snake to give thee a mortal wound.

The Stones which mark the bounds of
Fields and Parishes are irregular and hea-
vy; he who removes them can not do it
without difficulty and pain; and so who-
ever cleaves wood, runs some risk; the
bounds of Government are irregular stones
and heavier than those of the Fields; be
afraid lest they crush thee if thou removest
them, and if thou runnest a risk in cleav-
ing Wood, because of the hardness of it,
and of the Iron which thou handlest;
what danger wilt thou not run, if thou
undertakest to break the Royal Authority
and Power, more compact than the hard-

eft wood, and against which thou canst do nothing but by the favour of steel and fire, whose flame and false edge may well turn against thy head.

10. If the iron
be blunt, and he do
not whet the edge,
then must he put to
more strength: but
wisdom is profitable
to direct.

Heb.

* And that he
redouble his efforts,
and the excellence
of rectifying it, haec
sapientia.

11. Surely the
serpent will bite
without enchant-
ment, and the bab-
bler is no better.

Heb.

If the serpent
bites.

12. The words of
a wise man's mouth
are gracious, but the
lips of a fool will
swallow up himself.

13. The begin-
ning of the words of
his mouth is foolish-
ness; and the end of

If the Iron is blunted, and he who cleaves wood, instead of sharpening the edge of it, persists, and recollecting his strength redoubles his blows, what will he do? and it is better to mend and set the edge: It is wisdom.

Con. Address is better than strength, especially with him who is stronger than ones self. Make use of good sense with thy Prince, and do not give thy self up to a silly and obstinate violence. Have a care of those who perswade thee the contrary, or that only dare to detract the Government.

If as thou thinkest the Serpent bites when one does not use a charm against it, know that the babbler or the calumniator, for I do not distinguish them one from another, is no less to be feared, if thou comest near him, thou wilt bear some of his marks, and perhaps wilt partake with him his punishments.

Con. I have told thee, ch. 8. 1. that the countenance of the wife who approaches a Prince, ought to be sweet and attracting: Now I tell thee, that

The words which come from the mouth of the wife, are Grace itself in the presence or absence of the Prince, his discourses draw nothing but favour and benevolence, whereas the lips of the fool swallow him up and ruin him; follow the tracts of the first, and do not ruine thy self with this man.

His discourse, I speak of the fool or babbler, begins generally with drolleries, which flatter the ear, and engage before one is aware; do not follow this bait,

bis

his talk is mischievous madness.

14. *A fool also is full of words ; a man cannot tell what shall be ; and what shall be after him, who can tell.*

Heb.

And the fool will multiply his words ; man does not know what it shall be, pro vel a posterioribus ejus, before he finishes who shall declare it to him.

15. *The labour of the foolish wearie- eth every one of them, because he knows not how to go to the City.*

Heb.

The labour of the fools will torment them, by so much the more that he knows not to go in or thro the city.

16. *Woe to thee, O land, when thy King is a child, and thy princes eat in the morning.*

for when he is heated, he passes to a malignant and prejudicial extravagance, the Prince, his Council, the Government, nothing is spared ; there is his conclusion.

There is more, in his heat he will heap word upon word, he will animate himself, he will animate others, he that hears him does not know what will follow, what do I say ? He knows not ; who can foretel him what it will come to before he finishes ? how many times has not the Sword been laid hold on in this babble.

Such a man, though he should have nothing to be afraid of : the labour of fools, idleness with its companions, heaviness, inquietude, vexation, despair ; the labour of fools, I say, will torment him, for it is an ignorant creature who does not absolutely know how to do any thing, no not to walk the Town, he does not know the Streets of it, and in his incapacity and ignorance, delivering himself up to babble and idleness, he delivers himself up to all the evils which follow them. Do not imitate his example.

Con. But why so many reasons of the respect, for that which in the whole world, after the fear of God, is what is most important.

Woe to thee, O land, how fertile or well situated soever thou art, when thou hast a Child for King, or rather who has the sense of one, *If. 3. 4.* and when thy Princes, the King himself, or his Ministers, eat in the morning, and from the Bed, instead of the Closet or Counsel, go to Table.

17. Blef-

17. Blessed art thou, O land, when thy King is the son of nobles, and thy princes eat in due season, for strength and not for drunkenness.

18. By much slothfulness the building decayeth, and thro idleness of hands the house drops thro.

19. A feast is made for laughter, and wine maketh merry, but money answers all things.

20. Curse not the King, no, not in thy thought, and curse not the rich in thy bed-chamber, for a bird of the air shall carry the voice, and that which has wings shall tell the matter.

Happy Land, when thy King carries in his blood the nobility of soul, and thy Princes, the King and his Ministers eat, in time and place, to fortify themselves and not to banquet.

The Floor, tho the Beams be never so thick, well joiced, and well bound, will sink with the sole weight of sluggishnes, and the House will take water if the hands be ever so little slackened of the care that one must continually take of the covering. Princes, that which is most firm and strongest in your state, will tumble by negligence, and the Enemy will enter on all sides, if you suspend your cares ever so little. But

Those who prepare for you to eat, prepare for your mirth too; and Wine your deliciousDrinks are to wakenthe spirits, and dissipate sadnes, join to these two things a third, which answers and satisfies for it, it is Money, you pay for these Feasts and these Drinks; you are too wise not to draw your selves the consequence, after having eat, drunk, and neglected the care of your people, God must be reckoned with and payed.

Con. And thou Subject, to finish this matter, and add this last word to all that I have said of thy indiscreet discourses against the Government,

Do not blaspheme against thy King even in thy conscience, no more than against the Princes of the people, his Ministers, in the most secret part of thy Bed-chamber, for the Bird of the air which flies with a cutting wing, will go in the moment, borrowing thy voice and thy words to chatter, and make Songs of thy discourses to their ears; even the Stones will speak of them, *Lxx. 10. 39.* *Cont.*

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Con. Honour then thy Sovereign even in thy heart, and adding this vertue to the fear of God, as one of his commands, make it followed with a tender and abounding charity towards the poor, which is no lesse agreeable to him.

CHAP. XI.

Solomon Continuing and Exhorting to Charity towards the Poor.

Text.

Ver. 1. *Cast thy bread upon the waters, for thou shalt find it after many days.*

2. *Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth.*

Paraphrase.

Thy bread which thou doest thy alms with, throw as if one may say sc, headlong into the water, not upon the earth, but on the face of the waters; as if it was to be lost; for these Treasures that in a time of War or Plague thou hidest, to preserve and to re-take them after these Scourges, are not so sure to thee as this Bread which thou givest, which thou shalt find again in time, not only many years, but even many ages after.

This Bread thou sharest in thy Family; and givest a portion of to each of thy Children, look on the poor as if they were of the number of them, give them likewise a portion of it to seven, *Pro. 2. 25.* give of it to eight, thou understandest me, I do not prescribe to thee any number, for how dost thou know what may happen upon the Earth, these friends who are God's, which thou wilt make thee by thy alms, will be of greater weight in the evil day, than those whom thou preparest to thy self by thy Feasts, *Ls. 14. 12.*

F

3. If

3. If the clouds be full of rain, they empty themselves upon the earth, and if the tree fall toward the south, or toward the north; in the place where the tree falleth, there it shall be.

4. He that observes the wind shall not sow, and he that regards the clouds shall not reap.

5. As thou knowest not the way of

Look in the Clouds, if they are full, they empty themselves to enrich the earth, in diffusing rain upon it, do the same, pour of thy fulness upon the poor, those barren and dry lands which open their mouths after thee, to receive some refreshment: If thou art afraid that that which thou sheddest is so much lost, consider these dead Trees which are in the Wood; if any one of them falls before that because of thy abundance thou hast been able to cut it, let it fall to the South or to the North, in the place where it falls this same Tree shall be there, nothing is lost, less yet a good deed than any other thing, let it be no more considerable than a dead Trunk which falls at hazard; and let one do it without design, where it falls there it will be found; what may one think of Alms which thou diffusest in a spirit of charity, let them fall either to the South or to the North, they will be there for thee or for thine. These considerations which I propose to thee to make are commendable; there are many who run even into scrupulosity who are not so.

A man, who in the time of sowing, which cannot be remitted, observes the winds, and does not sow, but when they are such as he desires them, will not sow at all; and another, who in the time of Harvest, when the Crop is ready, looks scrupulously on the Clouds, and takes not the Sicle but then when he fears no change of weather, will not reap. When the poor is at the door, which is thy time of sowing, if thou scrupulously considerest the winds which blow, and turnest thy self towards thy numerous Family, the splendour which thou livest in, that which thou aspirest to for thee or for thine, thou shalt not sow, nor reap neither.

As thou knowest not by what means the body is animated, how the Bones are

the

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*the spirit, nor how
the bones do grow in
the womb of her that
is with child, even
so thou knowest not
the works of God
who maketh all.*

Heb.

* *Shall do all
these things.*

formed and harden in the Belly of a big woman, thou shalt not know the work of God, which shall do all these things, I mean, that thou shalt not know that work whereby he makes evil succeed good, ch. 3. 11, 7. 13. 14. to know when it is that the evil day shall happen; it is he alone, without the participation of any, who will make the good and the evil day; and at such a moment wilt thou refuse to do mercy, when thou art upon the point of having need to have it done to thee? if thou dost not know then what God shall do, do on thy side what thou oughtest, that he may do what thou desirest.

6. *In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper either this or that, or whether they shall both be alike good.*

Sow in the morning, and let not thy hand slacken at night; in the morning of thy youth sow thy alms, and do not let thy hand withdraw and relax in thy old age; for, as thou knowest not, when thou sowest grain, whither that of the evening will succeed, or if it will be that of the morning, whether one or both together shall prosper; and that it is for this reason that thou sowest without distinction and discontinuation morning and night, leaving to God the care of shedding his benediction on thy seed. Thou knowest no more neither, whether the alms of thy youth will not be render'd thee in the night of thy age; whether those of old age shall not be render'd to thy children, or whether the one or the other will not be rendred both to thee and thine.

Sensual Worldling.

And that it is sweet to enjoy the light, and that it is a great pleasure for the eyes to see the Sun; life, life is an agreeable thing.

7. *Truly the light
is sweet, and a pleasant thing it is for
the eyes to behold
the sun.*

* 8. *But if a man
live many years, and
rejoice in them all,
yet let him remem-*

ber

For if a man lives a good number of years, he will make himself merry during that time, and remebering the days of darkness, that time which passes away af-

*B*er the days of darkness, for they shall be many.

Heb.

* For * he will rejoice and remember, for vanity comes.

ter his death, in which there will be no more any thing to do for him, he will profit of the life which he enjoys, ch. 9. 5,6, 10. for these days, I speak of those which pass away after death, will be in great number, in comparison of those which he has to live.

All that comes, or to speak more clearly, the future, these days which we are sent to, to gather the fruit of our Alms, v. 1. 6. the evil which we are menaced with, that which they say, may happen to us, 1, 2. this fallen Tree, that they say one shall find after its fall, v. 3. the work that God shall do, that we are ignorant of, v. 5. all that it is a futurity which is a vanity, the present is all.

Solomon.

Solomon answering, and from his answer taking occasion to exhort to a speedy conversion from ones youth.

9. Rejoyce, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment.

Young man that talkest, for there is nothing but thy age, and thy humour of youth which can put these words into thy mouth, dost thou think that I am an enemy to thy pleasure, thou mistakest; in the beginning of thy age, which retains yet something of childhood, enjoy thy self, seek good Company, and good Tables; and in thy youth, the spring of thy life, let thy heart, full of heat and gayety, make thee taste of all that is called good in the world, let thy Garments be always white, and thy head always perfumed, and crowned with Garlands, follow the way which this heart shews thee, without trayering its sentiments, with a tiresome morality, do all that it shall inspire into thee, walk according to the sight and concupiscence of thy eyes, ch. 9. 7,8,9, 10. only know that as the flagitious, hands and feet tyed, are brought before the Magistrates to render an account and receive the punishment of their Crimes, God will make

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make thee come into judgment before him for all these juvenilities.

10. Therefore remove * sorrow from thy heart, and put away evil from thy flesh, for childhood and youth are vanity.

Heb.

*Vexation.

But I cannot play upon thee, pierced as I am with thy ruine, do therefore this, take away vexations from thy heart, these motions of anger which rise in thy breast when one instructs thee, ch. 7. 9. render thy self docile to the voice of God, and that of thy Guides, and at the same time dissipate evil from thy Flesh, mortify the Deeds of the Body, ch. 7. 26. for Childhood, Gluttony and Drunkenness, youth with all its filthinesses, are a vanity; as smoak which dissipates of itself, and that time effaces, ch. 3. 5.

CHAP. XII.

Text.

Paraphrase.

V. 1.*Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

Heb.

And

2. While the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain.

And above all remember, but with a remembrance of tenderness and love, to adore and serve him, remember thy Creator, and that betimes in thy youth, whilst the evil days do not come, and the years, for it is all one, (evil days and multitude of years) do not reach thee, for these are days which thou shalt judge unworthy of thy self, much more by consequence of thy Creator, in which thou shalt say, my soul takes no more pleasure in them.

Con. Yes, remember thy Creator.

Whilst these evil days, more obscure than those of the blackest tempest, do not come, whilst thy Life, this Sun and this Light that thou findest so sweet, ch. 11. 7. the Moon and the Stars be not dairkned, and that one abyss calling another abyss, diseases like so many storms succeeding one

3. In the days when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkned.

Heb.

* Shall be perverted.

*4. And * the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low.*

Heb.

And that the two leaved gate shall be shut at the Market, with abatement of the noise of the grinding, and that one raise one self to the voice of a little bird, or sparrow, and the daughters of Singing shall be brought low.

5. Also when they shall be afraid of that which is high, and fears shall be in the way,

another, without discontinuation and interval, fall not in a croud upon thee.

In the day that the Guards of thy house, thy unsteady arms will tremble, that the strong and robust men, thy reins in which is included all thy strength will betray thee, that those which grind thy nourishment, the teeth, reduced to a small number, will interrupt their action, and that those which look through the Windows, they eyes will grow dark.

That in the Market, the Palate of the mouth, the two-leaved door, the mouth itself will shut with a small noise, without that crashing of teeth which thou makest a parade of in thy Debaucheries, and that one shall heave to the voice of a Sparrow, so that instead of crying, one shall do nothing but chirp, and that these Daughters of Songs, these warblings, and these trillings of the voice, whereof thou makest the ragout of thy Feasts shall be abased.

When the aged shall tremble at the sight of every thing that is a little high, for fear of losing his Breath; when the way, how smooth and easie soever it be, will seem hard and gravelly, when the Almond-

and

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*and the Almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail, because man goeth to his long home, and the mourners go about the * streets.*

Heb.

* Attriciones in via, * or Market place.

6. *Or ever the silver cord be loosed or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.*

tree, his white head, hasty and impatient, shall vex and fret itself with its weaknes; when the Grashopper, his Body bent, lean and rugged by its Bones, shall grow heavy and sink, and when all its eagerness to act, all its labour shall be vain, because he is going, this man, towards the house of Eternity, the Grave, and lamentations instead of thy Songs shall go in procession in the Streets, and in the Squares in mourning, crying ha, ha, Brother, 1 Kings 13.30. Jer.9.17. Matt. 9.23.11. 17. Yes, I say, in fine, remember thy Creator.

Whilst the Silver Cord, the marrow of the Vertebers, more precious and whiter than that Mettal, which like a Cord reigns from the Head to the Fundament, that Cord, whereof all the Nerves of the Body are but Branches, does not slacken, while the Viol of Gold does not break, and the Cruise, the reserer of the Blood, the great Vein which carries it to the Heart, does not fall to pieces and break upon the brink of this Fountain, and the Wheel, the great Artery, which forces the Blood from the heart like a strong Engine, and makes it rowl unto all the other parts of the body, does not break at the Mouth of that Cistern.

7. *Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.*

8. *Vanity of vanities, says the Preacher, all is vanity.*

And whilst, in fine, the dust, thy miserable body, returns to Earth as it was taken from it, and the Spirit, thy Soul to God who gave it.

Conclusion.

Vanity of vanities, says the Preacher, and take heed for the last time to his Doctrine; for besides that there is nothing which shews so well the vanity of all things, as the decay of man in his old age, and his fall in his death, the Preacher re-assumes and abridges here his discourse, vanity of vanities, says he then, to conclude, vanity of vanities, all is vanity.

9. And moreover, because the preacher was wise, he still taught the people knowledge, yea, he gave good heed, and sought out, and set in order many proverbs.

Heb.

And has applied his ears, weighed and sought proverbs in great numbers.

But moreover, for perhaps thou that readest, who canst not but be surprized with the profound wisdom of this Book, wouldest thou believe that that of the Preacher is all included in it. Moreover, I say, the Preacher, wise as he was, has likewise taught knowledge, and to whom? to the People, to the Prince, and the Subject; to the Father and the Servant; and to the Master, or Magistrate; and the Citizen; to the Merchant and the Labourer; to the Rich and the Poor; to the People: in a word, of what condition, in what state soever he is, he has taught him to walk before God as well as among the living, ch. 6. 8. he has, as he has said many times in his Book, given his heart to all that is done under the Sun, he has looked on all, has heard all, and from this profound wisdom which he had acquir'd, he has laboured with application, he has studied to set in order a great number of Proverbs, sententious words, which include a vast and profound sense in few words, wherein he has included this knowledge of God and of Men.

Yes the Preacher applied himself strongly to find words of satisfaction and delight, a perfect manner of writing words of truth, to what can such discourses be compared.

10. The preacher sought to find out acceptable words, and that which was written was upright even words of truth.

11. The words of the wise are as goads and as nails fastned by the masters of assemblies which are given from one shepherd.

Heb.

The masters of assemblies are given by one shepherd.

The words of the wise are Goads which excite and animate to the way of wisdom, what do I say, they are powerful Nails fixt by a robust arm, which penetrating into the deepest of the heart, Heb. 4. 12. cannot be pulled away; he who is once reached by them, cannot kick against their points, Act 9. 5. that is, the Finger of God; the Masters of the Assemblies, the Prophets, such as this sage, who preach and guide the Flock of the Lord are given from

from Heaven, from the sole Sovereign Pastor of *Israel*, *Ps. 80. 1.*

12. *And further, by these, my son be admonished: of making many books there is no end; and much study is a weariness of the flesh.*

And thou my Son, devout Soul, who art as dear to me as those who are issu'd out of my bowels, my Son, who readest these things, be the more admonished by them, lend them both Ear and Heart; to make Books, and to make of them in abundance is conceit which has no end, to read them has none neither, and what does a great deal of Lecture do? it consumes our Body, and our Heart becomes not the better. Hear

13. *Let us hear the conclusion of the whole matter, fear God, and keep his commandments, for this is the whole duty of man.*

Heb.

Whole man.

14. *For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil.*

The end, and even the scope of the discourse which thou hast just heard, the Preacher, to collect the sense of it in few words, after what he says, *v. 10.* that all is vanity, finishes with these, fear God and observe his Commands, for that is the whole man; Reading, Riches, Glory, are not, nor do make the man, it is the sole fear of God, and obedience to his Law.

For besides that, the Image of the Creator, which makes the whole man, consists in this obedience and this fear, God will bring him into judgment, to render an account of every work without exception, which he has done, even that which is the most hid, the most secret thoughts of the heart, whether good or evil, this judgment will extend over all, and man shall be nothing then but that which justice or iniquity shall make him; happy, if he is found just, and eternally unhappy if he is wicked.

Re-

Remarks on the Book of Ecclesiastes, particularly to clear and justify the Paraphrase.

CHAP. I.

The Words of the Preacher ; the Original has קְהַלָּת, of which the last term is that which we must stop at קְהִלָּת, is a Participle Feminine of the Present of *Kal*, or of the Acrif of נָאַס which signifies properly to assemble, or convocate an Assembly of people, or itt Heads, it is in this sense, very word in that it is employed, Ex. 35. 1. And Moses assem- English. bled all the congregation of Israel, and said unto them &c. I cite but this sole passage, but if one will inform ones self by a greater number, one needs but consult Hebrew Concordances, and one shall find, that there is not almost any, where it is not taken determinately in this sense ; to follow it to the utmost rigour קְהִלָּת would signify concionatrix, she that assembles, or who is accustomed to assemble or convo- cate the people ; but before our determining so, let the Latin Phrase *concionem habere* be remembred, in its first and proper signification ; it means as well as קְהִלָּת to hold an Assembly or convocate it : And yet because those who convocate the Assemblies, as Kings and Governours do it, for no other end but to speak to them, it takes this second signification which is more ordinary than the first, to speak to the Assembly, or before an Assembly, that is, a publick Assembly, or which respects the publick : Among the Greeks it is the same συνάγειν as well as Κέρδος signifies properly to assemble or convocate a publick Assembly ; but from this proper signification it passes to the second, and is employ'd commonly to speak to the Assembly, or before it קְהִלָּת probably ought to do the same thing.

thing among the *Hebrews*, by so much the more, that in the passage of *Exodus*, which I have cited, and in most part of its parallels, it is always either said or understood, that *Moses* or *Solomon*, or some other, who assembled the people, did it to speak to 'em, or confer with 'em or with their heads; according to this interpretation קהלה should signify *concionatrix*, she who speaks or is accustomed to speak to the people, and it is as it were indubitable, that in this sense it is, that it is taken in this Book; for one cannot doubt, as I have shewed in the Preface, that *Solomon* is not the Author of this Book, that so this name of קהלה is not a borrow'd name, which he takes upon occasion of this discourse, that even appears in this, that ch. 7. 27. this term is not taken for a proper name, but for an appellative, whose Gender is followed; for the Verb which is construed with it, is put in the Feminine צמלה. Now it being so, that *Solomon* takes this name upon the occasion of this Book, and in the whole discourse there being nothing which respects the manner which Assemblies ought to be convocated in, or the order which ought to be kept in gathering the suffrages, all being a continued discourse, which contains nothing but things which one might and ought to say to an Assembly. It is clear, that it is to the discourse and not to the convocation, that *Solomon* has had respect, in taking this name, there is more, chap. 22. 11. speaking of *Solomon* under the name of קהלה it is said, that, besides this Book, he taught the people knowledge in Proverbs; what means that, teaches knowledge, and the people, and that said of קהלה is there any allusion made there to the convocation of an assembly, and is it not made only to the discourse which is held, that, to my thinking, admits no difficulty, so that I determine on this last interpretation *concionatrix*; I will only add that which in my opinion, will not be contested me, that as this discourse regards not things Political, that all relates properly to Salvation, we must understand the *concionatrix*, which I make use of, not in a boundless manner to any assembly whatever, but to that of the Church, to which refers perfectly the term of Preacher, which our Translators made use of, excepting that this is masculine, and the first feminine; but I shall come to that. Having so explained what this name which *Solomon* takes here signifies, we must come to the reason, why in this book he does not take his proper name, as in the *Proverbs*, and why he takes this, which means she who preaches, and in particular why the feminine term should be used.

As to the first of these questions, it is easie to see that *Solomon* has not pretended to hide himself, since he has taken his two other titles of Son of *David* and King of *Jerusalem*; and that besides he has said so many things which cannot agree but with him alone: but perhaps there might be found some ill sound in the collection of four names, *Solomon*, שְׁלֹמֹן Son of *David*, King of *Jerusalem*; and above all, it is probable, that he had a mind to enliven the mind of his Readers by something strong and touching, which should make them remark with what ardour he spoke to them, as if he had said, that he despoyled himself of what he had formerly been, to become what he appeared to them in this discourse; and in this view this name (to answer to the second question) related very well to his design; for what more strong than to represent ones self as a mother that preaches, for it is that which the feminine term leads to, which serves to resolve the third question: What stronger, I say, than to represent him to ones self as a mother that preaches, with the same assiduity, the same tenderness, and the same ardour; joyn to this, 1. that as he has often in the Book of *Proverbs* introduced wisdom speaking like a tender mother, it seems that he would represent this same wisdom, or his own, as a mother preaching and crying with open Throat after her Children to work to their conversion: there remains one thing to be said upon that; which is, that as the name of the Author passed to the work, that so one sees that this Book is called קָדוּשָׁה from that which he says, that they are his words, as we see that the writings of *Isai. Ferem. Amos*, &c. bear their name. He designed that this Book should be called *concionatrix*, as well in reference to the wisdom which speaks there, as in reference to the matter and the form of this work, which has something very singular, and in that which it has singular, seems to have given birth to that name.

Let it not be made a difficulty to me upon this, that a Noun Feminine does not well agree with names of men; for in all Tongues, there are of the same, as in *Latin Scriba*, and many others; and in *Hebrew*, one sees proper names in great number, with a feminine termination, as well Plural as Singular, see *Esdras* 2. 54, 57. *1 Chron.* 7. 8.

Let not any be made me neither upon this, that this name is one while construed in the Masculine, as *ch. 1. 2.* and another while in the Feminine, as *ch. 7. 27.* in the *Heb. v. 28.* for being taken as a proper name of a man, it is not surprizing that it should be construed as a Masculine; and being taken ac-

according to its proper signification, in relation to the reason for which it is taken as Wisdom speaking, it is not surprizing that it should be construed as a Feminine.

And as for this, that we have every where translated it Preacher, and that I have followed in my Paraphrase this Translation, which does not exactly denote that which I have just said; I answer, that I would not raise difficulties in the minds of persons, to whom I could not resolve them, for a great number of those who will read the Paraphrase, will not be in a condition to judge of what I say here.

B. 2. Vanity of vanities, i. e. the greatest of all vanities, as when it is said the Heaven of Heavens, to say the highest and valetest of the Heavens, *Neb. 9. 6.* so the *Canticles*, to say the first, the most noble.

C. 3. Advantage; the *Heb.* word signifies generally all that can admit the name of good.

He labours, the *Heb.* is, he shall labour, as I have remarked under the Text by the Paraphrase: And the first part of the verse has no Verb in the Original, as one may see in the same place; so that that which ought to be supplied, ought to be put in the future, as is this, he shall labour, which is expressed; and this is the reason of the turn which I have given to the Paraphrase.

D. 4. Always: This term ought not to be taken in a metaphysical and forced sense, as if *Solomon* would say, that the Earth continues, and will eternally continue; he has nothing less in view, than to say that the Earth shall or shall not be eternal, he speaks morally; one generation passes, another comes, and the Earth continues always, that is to say, during these revolutions.

E. 6. The wind. This word which has been put at the beginning of the verse, is not seen but at the end; the *Heb.* is, as one may see all along by the Paraphrase, going towards the South, and turning towards the North, turning, turning the wind, and returns to its circuits, which plainly shews that the first part of this verse ought to be joyned with the precedent, and understood of the Sun, whose two courses *Solomon* has remarked, the one upon the Ecliptick from East to West, and the other upon the Zodiack from North to South, and from South to North.

F. 9, 10, 11. If one would take what is contained in these three verses in its full rigour, it would not be easy to save it; for, to say that there is nothing new, to speak properly that is not true: Mills and Printing are new things; to say likewise that

that there is no meinity of all that has been ; that is not true neither ; for there are events which will never be forgot, the deluge, the gift of the Law, the coming of Jesus Christ, the preaching of the Gospel will never be effaced out of the memory of men ; but to take these propositions in a moral sense, the greater number, when it exceeds infinitely the other, being taken for the all, they are most true ; for there is nothing so true, as that, generally speaking, all things are in the world the same that they were, and that they are all forgot, those whose memory has been preserved, being nothing in comparison of those whose remembrance has not been preserved.

Con. G. I have nothing for a reason of the connection that I have made in this place but probability alone, but it seemed so natural to me, and to fill the interruption so exactly, which appears in this place, like that which is between the end of the second, and the beginning of the third Chapter, that I have not wavered to make use of it.

H. 13. All that is done under the Heavens : I have explain'd this of natural things, supposing that it was the first study which *Solomon* fixed upon, and my reason was

1. That I saw that he had distinguish'd this study, and that which he speaks of in the verse 16, 17. as that appears by the particle also. I have known, says he, that that *also* is a gnawing of mind ; for what means that *also*, if it is not, that as he had said of the first in the 14 verse, that it was a gnawing of mind, he had found that it was so likewise with the second.

2. That this study being distinguish'd from the second, which he speaks of v. 16. one could not understand it of any so probably as of this of natural things, as well because that the reason he employs, v. 15. that which is crooked cannot be made strait, belongs properly to natural things ; for that is plainly taken from old Trees, which, when they are crooked, cannot be straitned, as because he says of it, v. 13. it is a vexatious occupation that God has given to mortals, that they may employ themselves in them, agrees better to the study of natural things, than to any other ; for it is clear, that in this place he alludes to the sin of the first man, when he eat of the forbidden Fruit to know good and evil, that is to say, that which in the universe should be advantageous or prejudicial to him, to the end, that having acquired this knowledge he might be independant, and have no need but of himself alone ; and that it may not be surprizing that I understand these words of physical good and evil, and not moral ; for *Moses* himself

himself takes them in this sense, *Deut. 39.* your children, says he, speaking of the little children of *Israel* when they went out of *Egypt*, your children, says he, know neither good nor evil, that is to say, what might do them good or hurt; which is the first and the most natural knowledge. Now if, as it is clear, *Solomon* makes allusion to this first fault of man, and if this fault consisted, as I have said in this, that man, willing to be independant, desired to know to the bottom, all that might augment or diminish his natural advantages, to the end to make use of them, or keep himself from them without having any need but of himself, who does not see that the study to which he has engaged him to punish him for this first fault, ought to be this same study of natural things; let us add, that as this punishment ought to have respected the first man rather than any other, since it was he who had committed the fault, it must necessarily be the study of natural things, since then he had no other to apply himself to: what do I say, since it was in respect of life, that which was only necessary to him, for being alone with his Wife in the World, he had no great need of the second, which *Solomon* speaks of, which consists in knowing how to manage our interests among the rest of men.

3. In fine, I have given this sense to these words, because I saw that it agreed very well with that which is said of *Solomon*, *1 Kings 4. 33.* that he had studied nature, and the virtues of Plants from the Cedar to the Hyssop. It will be objected to me, that I may give these words the sense which I give them, but that I ought not to restrain 'em to natural things, since they are so general, that they include not only what is natural, but also all that men do of their own motion, and where their deliberation has the principal part, by so much the more that they are employ'd, *ch. 5.* last verse, in this large and extensive sense: To which I answer, that the reflection that I make, I make it after *Solomon*, for if he has distinguished, as I have proved, this study from the study of worldly wisdom, which respects our Interests, so far as we are to manage them among men, it is easy to apprehend, that he spoke here of this where the will and deliberation of man has no part, by so much the more that the other things which I have alledged confirm my thought.

And as for the extent of this expression, it must be observed that in all Tongues, men have general ways of speaking, which the circumstances of the discourse restrain; for example; The term of World generally includes the Universe, all that is

contain'd in it, and all that is done in it, yet according to the circumstances of the discourse, it will signifie one while the manner how one lives in the world, as when I say of a man, that he has no experience of the world, and another while the order and disposition of the parts of the world, as when I say of a Philosopher, that he has given us a system of the world; so if in the place that I explain, the circumstances of the discourse restrain these general expressions, it ought not to be surprizing if I restrain them.

It troubles me to swell these remarks, but as this place is explain'd very variously, to dissipate as much as I can the difficulties which might rise against the sense that I have given, I shall add, that when I say that this verse ought to be understood of the study that *Solomon* made of natural things, I do not pretend to suppose that he gave himself up to it in such a manner, as to neglect the care of his House, and the Government of the State. I look upon *Solomon* as a vast Genius, who, without speaking of the influences of the Spirit of God, had naturally a great disposition to penetrate into all things in which the mind of man employs itself, and at the same time a great capacity of Solil, which could supply for all, to think, consult with his Council, and to act for the good of the State; and however, to have a particular study, such as this of natural things, which I believe he here speaks of, to which he gave an entire application at the time he set apart for it, or when the indispensable affairs of his House or his State gave him the liberty; for with this remark one may apprehend that the application whrich he gave to affairs of State and of his House, was an application of necessity, whereas that which he gave to his study, was an application of choice, and that so, tho he did not neglect the Government, it ought to be said, that the only study which he then made was of natural things; and in the mean time one may perceive by that, that tho this study was, as I have said, his application of choice, yet he profited much in the Science of Government, by the necessity which he was under to stick to it, which in a genius like his, could not fail to give him by way of advance, great Idea's and Principles which respected this wisdom of the world, to which he afterwards applied himself; which illustrates what he says, v. 16. of which an objection is made against my explication, that when he came to apply himself to the study of wisdom, he had already acquired a great deal, for that does not mean, that he had applied himself to it before as to a study of choice, as I have said, but as to a necessary practice.

16. My

16. My heart has seen ; this term of seen, I have taken it for to posseſſ, so *Pſal. 4. v. 6.* who will ſhew ſo much good. If the idle would make uſe of what is ſaid here to conclude, that he is to live without ſtudy and care, let him take heed to the comparison which I have inserted in the Paraphraſe of a great inheritance ; for as a man does not renounce his Lands, because he muſt have more Servants, and take more care than if one had but ſome ſmall parcel : fo however vexatious wiſdom be, and however troublous Science is, one ought not to renounce them, the one and the other are as neceſſary as an inheritance, and if they create vexation and diſpleaſure, as *Solomon* ſhews, it is like the ground, which ſince the malediction, does not bear its tillage.

C H A P. II.

HEB. I ſaid in my heart, go now I will try thee with mirth, and ſee into good ; and ſee, this alſo is vanity.

To understand well theſe words : 1ſt, one muſt rank them, 2dly, ſome words muſt be underſtood, 3dly, one muſt weigh and obſerve the ſententious manner which they are expreſſed in.

The order which they muſt be ranked in is this, I ſaid in my heart, go now and ſee into good, I ſhall or will try it with mirth. What is underſtood, and ought to be ſupplied is, ſee into good, what is good.

As for the ſententious manner which the words are expreſſed in, and their energy, it muſt be obſerved, that theſe words, I will try thee with mirth, are a Parenthesis, by which *Solomon* notes his deſign, and whereby he interrupts the diſcourse which he makes to his heart, which is of a great force ; for in interrupting the thread of the diſcourse, he gives a lively idea of this, that he will have his heart to ſee into good, and theſe terms, go ſee into good, to try mirth, are full of ſenſe, that of good, eſpecially, is taken for all ſorts of pleaſures, as *ch. 6. 6.* of this fame Book, he has not enjoy'd any good ; to ſay he has not taſted of any pleaſure, and that of, to ſee, ſignifies to enjоy. See the Notes above ,*ch. 1. 16.*

2. If the turn which I have given to this Verse is surprizing, let the original be consulted.

Under these two terms of laughter and mirth, *Solomon* comprehends all the agreeable motions which can be felt in the enjoyment of the goods of the world, of whatever nature they are, for they can at most but give us that tranquil content, in which we still possess our selves, or that other noisy one, which is expressed in laughter, wherein we are in some sort out of our selves.

Heb. And I will search in my Heart to extend my Flesh with Wine, and my Heart guiding itself with Wisdom, and to lay hold on folly till I shall see that which is good to the Sons of men, what they shall do under the Heavens, the number of the days of their life.

The original being such word for word, let these words be separated, which ought to be looked upon as a Parenthesis, and my heart guiding itself with wisdom, and one shall find that those which precede and follow being joyned, the sense appears clear, that *Solomon* says that he seeks with care to stuff his body with wine and meat; for it is easie to apprehend, that under the term of wine, he means generally meats as well as drinks, and that he gave himself to folly, or laid hold of it, to use his own terms, supposing that debauchery is a real madness; and that he did it for a time, till he could discover that which is good and advantageous to the Sons of men, and that they are to do whilst they are upon earth; and as for the Parenthesis, (and my heart guiding it self with wisdom) it appears that *Solomon* has inserted it, to note, that when he gave himself up to these excesses of Debauchery, to this madness, he preserv'd his wisdom; or to say better, that he gave himself up to these Debaucheries, this madness, by an effect of wisdom, seeking to discover that which might give some satisfaction to man whilst he is upon Earth; almost in the same sense, that he inserts one like it at the end of the verse 9. in the middle of the relation, that he makes of all things that he had made to satisfy himself; and my wisdom continued in me, meaning, that even then, when he did all that he relates in that place, he had his eye open to see what good there might be in that which he did, or that he did it designedly, through an effect of wisdom, to try all.

As for the way of speaking, to stretch the flesh with Wine, we have none in English that I know of, to answer to it; the Latines have, for as they say, *dissentia lacte capella Vir*, Eccl. or else *inflatum hesterno venas ut semper faccio*, Eccl. 6. one may say, *carnem mero dissentere vel inflare*. *Heb.*

Heb. Children of the House: I have not wavered to explain this of Stewards of the House of *Solomon*, instead of Servants born in the House, as our translation has it, because the *Hebrew* Idiom imports the same, for they say for example, Son of fatness, to say a fertile place, *Is. 5. 1.* the Son of the Floor, to say Wheat, *Isa. 21. 10.* so that here likewise, *Solomon* speaking of persons which he had in his service; and after having named Servants and Maids, adding immediately after, and Children of the House; this way of speaking, Children of something, mark what is most considerable in that thing, it is clear, that *Solomon* would speak of his Servants who were set over the others, as well to watch over their Carriage, as to order them what they had to do for his service, of whom it is spoke *1 Kings 9. 10.* *2 Chron. 8. 9, 10.*

v. 8. Of the most precious Jewels which are found from among Kings and Provinces, the *Hebrew*, which can be little better render'd than by the *Latin*, which is in the interlineary Bibles, *peculum Regum & Provinciarum*, which yet has not the energy nor extent of the Original, imports in respect of *תְּנִסָּה*, which is render'd *peculum*, a thing rare, precious, proper and peculiar to some one, *Ex. 9. 5.* now this being applied to the two terms which follow, that of Kings and that of Provinces, it cannot be taken but as I have done it; for the Treasures of the Crown, as they say, and the Rarities which are brought from foreign Countries.

The two last words of this verse which is most difficult, I have turn'd them in the Explication I have given of them, by *Captivam* and *Captivas*, and by *Mammata* and *Mammatas*, and in the Paraphrase I have taken them for a great number of young women, which is very different from our Translation, which explains these two Terms of all sorts of Instruments of Musick.

I shall not stop here to refute this last Explication to establish mine, I shall only say the reasons which have determin'd me; the terms of the Original have appear'd to me, to derive from one which signifies pillage, or from another which signifies breast, and I have particularly follow'd this last, supposing that *Solomon* meant to speak of young women, whose Breasts begin to come, to denote those of all women, which are held the most amiable: I am confirm'd in my thought, because I have seen, *Hos. 16. 7.* where God representing his Church like a young Maid who grows in Beauty, has taken care to mark expressly when her Breasts was form'd, but that which appear'd to me strongest, is

1. That what *Solomon* speaks here, of that which he says is the delight of the Sons of men, cannot (to speak properly) be said, but of women, or at least, but be spoke with more reason than of Instruments of Musick.

2. That the term of Sons of men, seems to have some particular relation with women, of whom I suppose he speaks afterwards; that this term imports something carnal, and that it would not agree so well to those who love Consorts of Musick.

3. That *Solomon* recounting here all his Pleasures that he had taken in the world, ought not to have pass'd this under silence; and that if he had done so, he might have given room to the Worlding to tell him, that he had not tasted them all, and that the vanity of some was not a consequence against others.

After this, I ought to say something of the Idiom which *Solomon* makes use of, which is, that he has used a singular and a plural, in joining them by a connexion שֶׁרֶה וְשָׁרוֹת *puleam & puellas*; upon which it must be observ'd;

1. That in respect of the singular and plural join'd together, it is as *Judg. 5. 30.* where the singular and the dual are joined, and that by an elegance, whose delicacy one perceives much better than one can or ought to express here.

2. That the conjunction imports augmentation as an *imo*, and in our Tongue, or *to wit*; for it is as if there was *puellam imo puellas*, I leave it to the Reader to judge, if there is any delicacy in his manner.

The conjunction that I have made here is not supported like the others, but upon probability, but is very natural; for what is more natural, than when *Solomon* had discover'd the vanity of the Goods of the world, it comes into his mind to seek, wherein it is that they carry it above their contraries, by so much the more, that they led him to say as he does, that if Goods have in life some advantage above Evils, they are equal in this, that they can avail nothing against death, or probably he had a mind to guide us, shewing us, that all the Goods of the world in their enjoyment are but vanity, and their end death.

12. The first word of this verse according to the force of the Original, signifies as I have observ'd, I faced or turned my face: And as for what is said in the end, and that our Translation has included in a Parenthesis, see how I have constru'd it; for what shall the man do who comes after the King, where I suppose the word shall do, because, that by the other part of

of the Sentence, it appears that it is understood, even that which they have done, to say, another who is not King shall not do but that which other men have done, when they try the Goods of the World, who after a King, such as I am, are nothing, and by consequence can add nothing to what I have done: I can hardly resolve my self, that *Solomon* speaks here of worldly wisdom, for the thing appears of it self.

15. The first part of this verse has nothing difficult, the second, that I have translated so, to what end have I been wife, then the Advantage, I have taken it in this manner; it is that I bring the Adverb which I have translated, to what end, in two places, as if *Solomon* had said, to what end have I been wife? to what end then, when we shall be equal, the advantage that I have had over him with my wisdom.

16. To find the sense of this verse, there needs but to supply the verb *is*, in the place where one sees it is manifestly understood.

22. *Heb.* For what being or existing for man; one may suppose a Noun Substantive which may be join'd to the Participle, such as profit, good, or some other, and translate so, what good, or what profit; the Participle in this respect being of a great weight, in that it imports a thing really existing, and that there being nothing in the labour of man which is such, I mean existing; this serves but to give a greater Idea of vanity, or else we may take the particle alone for things existing, which makes the same effect that I just observ'd, both the one and the other having a great relation to what is said, *ch. 18.* that all is nothing but labour; I would not express this in the paraphrase of this verse, because the sense of the version is almost the same, tho it is not so strong, and that I have met with difficulty to express my self strongly and in few words.

For the rest, see how I have rank'd the words; for what is there existing for man in all his labour, that himself labours under the Sun, and in the gnawing of his heart, transporting these words; and in the gnawing of his Heart which are before he himself labours under the Sun, and putting them at the end; for it is easie to apprehend that the word labour, and that he himself labours, ought to be joined, as they are generally in the other places of this Book, which are parallels to this, and in this same *chap. 18. ver. 19, 20,* and in this manner I have made the 23d verse depend on this term of gnawing, as a reason which shews why *Solomon* has so expressed himself.

24. There is nothing better for a man, &c. the original has it word for word, not good for man to eat and drink, and shew good to his Soul ; which, to put it according to the Idiom of our Tongue, is the same thing, as it is not good for man to eat and drink, and to shew his Soul good ; so that it is a Negative, which imports an Affirmative in putting ill instead of good, as if one had said, it is ill for man, &c.

Our translation has taken it in the sense of the 12th *verse* of the third *chap.* nothing better than to eat and drink, &c. but for that, they must suppose these two Particles סְבִרָה which are in the passage, whence it borrows this interpretation ; and one may say, that it is inventing and not translating ; so that one must suppose, as I have said, that it is a negative, which imports an affirmation.

After that let it be observ'd, that setting aside the negation, this passage is parallel to the 12th and 13th Verse, and to the last of the 3d chap. to the 18th and 19th of the 5th, to the 5th of the 8th, and to the 7th of the 9th, that in these passages, these terms only which reign there, are these, to eat and drink, to see good, or shew his Soul good, to do good in his life, and to be merry, and that these terms are synonymous, so that one alone imports them all ; for one may see it in the last verse of the 3d chap. where we find for all the others but that of being merry, for by that we may conclude , that in this passage upon which I make these Remarks, though we find none but these terms, to eat, drink, and to shew his Soul good, it is as if all the others were there, and in particular that , to be merry, which being suppos'd, it cannot be denied, that setting aside the negation, this passage is not of the same parallel to the first *verse* of this *chap.* come let me try thee now with mirth, and enjoy pleasures, which in the *Hebrew* is word for word : go now, I will try thee with mirth, and see into good ; understanding again the word good, as if there was, see good in good ; now this passage, I speak of that which I have just quoted, and to which I compare that which I expose ; this passage, I say, ought to be understood generally of all sensual pleasures, *Solomon* saying to his Heart, which was no better satisfied with the study which he had made of natural things, than with that of worldly wisdom, that he would try, if not finding his satisfaction in these Employments of mind, he might not find it in the pleasures of the body, as that appears, by all that which he says afterwards, where he makes a commemoration of all the sensual pleasures that he had, or rather which might be tried ; and so it follows, that this

this which I expose ought to be understood of Sensual Pleasures. For if it is parallel to the first verse, and that the first verse is understood of Sensual Pleasures, this ought to be so likewise ; whence we must conclude, that this proposition being negative, it denies directly that it is good for man to take his pleasures, and that being so, how should we reconcile it with the first verse ? shall we say as the negation imports, that it is directly denied, that it is good to give ones self up to these sensual pleasures, that is out of Season ; for Solomon has concluded so at ver. 11. saying, that all is vanity, and that man cannot draw any profit of whatsoever he does : but not only at ver. 11. he just concluded it in the two immediately preceding *verses* ; so that the repetition would be useless and tedious. Besides, how shall we reconcile it with the last *v* of this *c.* where we see plainly the pretended goodness and justice of these sensual pleasures , this denies that it is good to follow those Sensual Pleasures , the last *verse* proves it ; where is the reconciliation ? in fine, how shall we reconcile it with all the other passages which I have quoted, which are parallel to it, the 12th and 13th, and the last *verse* of the 3d *chap.* the 18th and 19th of the 6th and the others ; these last say not only that it is good, but that there is nothing better than to follow ones Sensual Pleasures, and this denies it flatly ; it is not good ; or that is ill.

The only way is to suppose that this proposition is, as I observed in the Paraphrase, an irony of Sensual Worldlings, who making particular allusion to one *verse*, where Solomon says, that he will try the Pleasures of the World, and to its conclusion, wherein he has said, that there is nothing which profits man, that all is vanity ; play upon him, seeming to adhere to his sentiments ; for so all is reconciled without difficulty ; in respect of that which preceeds, there is no useless repetition , in respect of the last *verse*, it is not strange for one to prove, what had been deny'd by way of irony.

And in respect of the other parallel passages , it is not strange, neither to deny in one place by irony, that which in another one says in good earnest.

I have seen that, *Heb.* has it word for word ; also this I have seen that from the hand of God ; understanding is, or else, as that is ordinary with the *Hebrews*, so that it is, as if there was this ; or in respect of this, I have seen that it is, or that it comes from the hand of God, where it is necessary to observe to what it is, that this *also* may allude ; it is a particle of resemblance, and I see nothing before, that is said to

come from the hand of God, but that which we read *chap. i. 13.* this vexatious labour, speaking of the study of natural things, this vexatious labour God has given to man, to the end he may torment himself in it; which shews that these words ought to be taken, as well as those of this *verse* which I have cited, in a sense of judgment or vengeance; which is so much the more natural, that glutony and dissolution, in which this notes, that the hand of God appears or exercises itself, in delivering us over to them, has had its origin in the same action, in which man by his criminal curiosity, willing to know good and evil, to make himself equal with God, drew this punishment; that God gave him up to the heat of this curiosity, that it might torment him in desiring to satisfy it; for in this same sense the woman coveted the forbidden Fruit, not only because it was desirable because of knowledge, but also because it was fine and good to eat.

26. For who shall eat, or who can hasten more than I? *Heb.* For who shall eat or hasten further? which is the same thing as if he had said, who shall eat more than I, or hasten further than I? which can receive no other sense than to vanquish me, shall surpass me to eat that which is spoke of before, the pleonasm, further beyond, giving emphasis and energy to this way of speaking, which is not, as I know of, the Genius of our Tongue, which notes, that none whosoever shall surpass him, as we say, not an inch.

26. Here, as I have noted, the Worldlings keeping up their mocking humour, abuse the expression of *Solomon* at *ver. 24.* this comes from the hand of God; for whereas *Solomon* has said, that our dissolution is a consequence of the Judgment of God, his revenging hand being upon us in this respect, under pretext that he expresses it briefly, and that he says only, that that comes from his hand, and turning it in their sense, just as in the 19th *ch.* where under pretext that he hath said at the 18th, that God exercising his vengeance upon us, to punish our malice by our malice, lets us loose one against another, to the end, that in tearing our selves we might see, that we are nothing but brute Beasts in rage and cruelty; they turn this term of Beasts, and prove or endeavour to prove, that man is a Beast in effect in his nature, different in nothing from the Brute, either in body or in mind; whereupon I desire those who understand the Original to observe, that not only the turn has the same character of mockery, but also, that the particle of the reasoning is the same.

For the rest, these words seem to be an abuse of what one reads, *Job 27. 17.* which are yet ne're the stronger, to prove what the Worldlings pretend, no more than the reason that *Ahaz* alledges, *Isa. 7. 12.* when the Prophet offering a sign, he despising it, covers his contempt with that which the Scripture says; thou shalt not tempt the Lord thy God. For how can one establish the abuse of the Creatures? how can one put them on the foot of the sovereign good? as it is that which is agitated here, of the goodness of the Creator who orders us it.

As for these words, that also is vanity and gnawing of mind, that I attribute to *Solomon*, as his answer to the instance that the Worldlings have made; I will but make it noted, that if it is not taken in my sense, they must be referr'd to those which precede immediately; that God gives to the wicked busines to gather and heap, that he may give it to him who is agreeable to him, meaning God himself; for if one does so, one supposes that *Solomon* has called vanity that which God does in his justice against the wicked, and in his mercy for the just, which is but little better.

I finish my remarks on this *chap.* with these general observations on these three verses, and on the sense which I have given them.

1. Let it be observed, that I have not supposed nor supply'd any thing whatever, that I have not done any violence to the words, no more than to the construction; that the sense is entire, agreeing with what has been treated before, and with what I suppose, that the Worldlings say afterwards, for all that is not found in a forced sense.

3. That these three verses have no connexion with what follows immedately after, and that that which they have with that which precedes is not absolutely necessary; I grant that that which *Solomon* treated of before, *to wit*, whither there were no good things in this world, whence one might draw some profit, or some solid satisfaction, ends at *ver. 23.* so that these three *verses* might be parted from the Text, the reasoning not losing any thing of its force; for by that it appears that *Solomon* has inserted this, to shew us in what manner the Worldlings take what he had said before, and in discovering their pernicious sentiments, as likewise their cunning, to make them ashamed of themselves, and to give pious persons a horror for them.

C H A P. III.

TO make evident what I have said in the Paraphrase, I shall rank this verse and the following, where the times are spoke of, according to the order I have seen them in some *Hebrew Bibles*.

- A time to be born, and a time to dye.
- A time to plant, and a time to pluck up what is planted.
- A time to demolish, and a time to build.
- A time to weep, and a time to laugh.
- A time to mourn, and a time to leap.
- A time to disperse Stones, and a time to gather.
- A time to embrace, and a time to restrain from embracing.
- A time to seek, and a time to lose.
- A time to keep, and a time to reject.
- A time to tear, and a time to sew.
- A time to be silent, and a time to speak.
- A time to love, and a time to hate.
- A time of war, and a time of peace.

These times being ranked in this manner, let it be observed, that in each *verse* there is a double rank of times, and that one of those above, is relative to another of those below; and generally, the first of the first rank, with the first of the second rank, and the second of the first rank likewise, with the second time of the second rank; so that the two first in each *verse*, are but one same time denoted by two actions; or however, very relative one to the other; for example, *ver. 3.* the two first times of two ranks, a time to kill and a time to demolish, are but one time, which is express'd by two, because in a same time one does two different things; and it is the time of war and irruption into the Country, where one kills and demolishes; and likewise a time to heal and to build, are almost the same time; the time of peace, in which the wound given the Country by mortality, or the Sword when they kill'd, is healed; and that time, which is the time when one enjoys rest, is the time to build and repair what had been ruin'd in war; *ver. 5.* a time to throw away Stones, and the time to embrace are one only time, which is youth, in which man ruines

ruines his house, and gives himself up to all sorts of brutal actions; and on the contrary, a time to gather, or heap again the Stones dispersed, and to retire from embraces, are a same time, the age of maturity and a little beyond, wherein man labours to recover his House, and retires from his filthy lusts; what I have just observ'd in respect of these two *verses*, one may observe of all the others, excepting in the 8th *ver.* where the two ranks may be reduced to one, as in the others; but with this difference, that the first of the first rank, agree but with the last time of the second rank, time to love and time of peace; just as the last of the first rank, with the first of the second, time to hate and time of war, which indeed are not always the same, for one often hates without making war; but the one is a way to the other, and they have a great affinity, and it is probable, that in this respect there was no mysteries; and that as this order was not of an absolute necessity, *Solomon* (without constraining his Pen) writ as the words came to him, probably as they talked then; for it may be that it was a common way of speaking, in which they put war before peace, time of war and time of peace; which he would not change, either not to alter the custom, or because, as I have said, there was no necessity, or because the relation was not difficult to discover.

To this Exception I shall join another, that one may observe at the second *verse*.

A time to be born, and a time to dye.

A time to plant, and a time to pluck up.

Where, according to the remark which I have made, a time to be born and a time to plant, which are one above another, ought to be a same time, as the time to dye and the time to pluck up, where yet one sees a notable difference, but this is it; it is manifest, that *Solomon* speaks in this place but of times of man, or of what happens to man, without troubling himself with the times of other Creatures and their alterations, so that it is easie to comprehend, that he had nothing less in view than to speak of Plants, and that what he says, has been to give an image of that which happens to man, in his birth and death, being in this, no more nor no less than a plant, which one plants to gather the fruit or leaves of it, and that one plucks up when it has lost its vertue; so that time of birth, and time to plant, are the same by comparison, as well as time of dying, and of pulling up: I go now to justifie the sense which I have given to two of these *verses*.

6. A time to seek. I have in the Paraphrase taken the term to seek, for, to get, because the term opposite is to lose, which is opposite to, to get, and not to, to seek.

7. According as I have observed upon all these *verses* in general, that the two first and the two last times of each rank of opposition make but one, in this, the time to tear, and time to be silent, which are the two first, ought to be but one time; and the two last, time to sew and time to speak, ought to make another; so that if one can find the sense of the first rank opposite, time to be silent and time to speak, it will not be difficult to discover the first; for this effect, let it be remembered, that in this place *Solomon* proves by examples, that there are times in the life of men, which are opposite one to another, without troubling himself to tell us, what we are to do at that time; but it is not that which is in question; for that being so, one may know that this Sentence, time to be silent, and time to speak, is not employ'd here in a sense of instruction or exhortation to be silent, or to speak to the purpose; but rather to shew, that as there are times to get and to lose, there are times when one is forced to patience and silence; and sometimes more favourable, when one speaks with liberty, boldly defending ones right; it is said 1 Sam. 10. 27. that after the election of *Saul*, some Sons of *Belial* despising him, and not willing to acknowledge him for King, said, how shall this save us? and made him no presents: But, adds the sacred Historian, *Saul* held his peace, that is to say, did not seem to regard this contempt; probably it was not of the least of the State, and himself, he was of one of the least Tribes of *Israel*, and he was not yet establish'd, or at least firm upon the Throne; that was a time to be silent, and it is of like to that which *Solomon* speaks of in this place, from which one may know the opposite times when one may speak with liberty.

This last Sentence explain'd, one sees plainly, that this which precedes, a time to tear and a time to sew, of which the metaphor is a little remote, can receive no other sense but that which I have given, taking for to tear, that which happens to us, when some breach is made upon our Reputation, our Goods or Priviledges; and for to sew, that which we do to redress or repair the breaches which have been made, our own Metaphors having great affinity to these, for to redress and to sew are little different, and to tear, when our Reputation is concern'd is the same; and these others, to make a breach and to repair, have a very great relation to to few,
and

and to tear ; for the rest, this term to tear, which I take here, to make a breach on our goods or our priviledges, in a word, in all that concerns us, is taken almost in a same sence, 1 Sam. 15. 27. as well as 2 Kings 17. 21. Psa. 35. 15. but that which is strongest is, that when God advertis'd Solomon of what he propos'd to do against him, 1 Kings 11. 11, 12, 13. He uses thele same terms, so that it seems, that it is to that that he here makes allusion.

Ver. 10. I have consider'd, the Original has it, I have seen, as well as *ver. 16.* which begins also, by I have seen, preceded with these two particles, *and more*, which shew that these two *verses* are relative, this occupation which God hath given to the Sons of men ; this *verse* and that which follows, contain a reflection which *Solomon* makes upon what he has already said in this *chap.* that there is a time for all, for evil as well as for good, which renders useles the labour of man, which consists in this, that considering the occupations of men to know their inclinations, he has observ'd that they are too busied with the love of the world ; that tho' the work of God, by which he makes evil succeed good be manifest, and that so they might learn to despise Pleasures, their passion blinds them however so strongly, that they cannot know it, as meaning that what he just had preach'd, was useles in respect of the Sons of the World.

Now as that makes allusion to that which precedes, he does the same to that which follows, for it is a very fine introduction to that which the Worldling is going to say, *ver. 12.* and following ; and besides, that refers very well to that which he is going to say himself, *ver. 16.* and following, teaching the conduct of men towards one another ; so that one may say, that this reflection, by which *Solomon* concludes his first point, is a transition to the second ; for it is not strange, that if men do not consider this work of God, they be unjust, envious, imprudent, inconstant, as *Solomon* shews in his second point that they are.

11. He has set the world in their heart, the Original has it, he has given the world to their heart, which is the same thing, as that he has given their heart to the world, Rom. 1. 14. to comprehend the work which God has made ; as to the subject of this work, see what is said upon the preceeding *verse*, especially *chap. 7. 13.*

Among men ; in the *Heb.* there is נָפַת in them, or among them, and I have understood men, because in the preceding *chap. ver. 24.* there is the same construction, and the substantive is expres'd. נָפַת

13. To

13. To render the sense clear and out of all ambiguity, I have found in this *verse* the particle of conjunction, and, because in effect, it is that which the Worldlings call the gift of God, that man has power over his Estate to eat of it, I mean, that his appetite be not travers'd by any foolish fancy of avarice, or if you will of virtue, for in respect to them, virtue on this matter would be as extravagant as avarice. See ch. 5. 19. 6. 2.

14. One cane cannot but add, nor but diminish these passages quoted in the Paraphrase, and which I shall quote here again, *Deut. 12. 32. Prov. 30. 6. Rev. 20. 18.* shew that this manner of speaking is the same as if one said immutable, unalterable, invariable; what I have added touching virtue and vice, that the Worldlings pretend, that they cannot introduce any change in that which God has resolved to do, was naturally understood, supposing it be the Worldling who speaks.

15. Upon this *verse* I have nothing to say, but to ask why it is repeated word for word from the first *chap.* if it is not by way of mockery.

Here I shall do as I have done at the end of my remarks upon the three last *verses* of the preceding *chap.* let it be observ'd, that I have neither supply'd nor supposed any thing, but that which appears as much without speaking it, as in speaking it. That the connexions of the language, the particles which join one sense to another, the force of the terms, the relation of these passages with their parallels, the affinity of the whole sense of the six *verses* together, with that which precedes and follows; what do I say, the relation of each *verse* in itself; that which is before or after, all that is found in the sense, which I give without any violence, and I do not know, whether it can be possible after that, that it can be false. These Notes are already but too long, yet before I finish them, I ought to answer to that which will be asked me here by most part of the world, whence it comes that *Solomon* does not answer to that which the Worldlings say, or does not prove that it is false, to which I say, that what the Worldlings say here is not proposed as objections; that it is rather a Doctrine notoriously false; which is proposed to the end it may refute it self, as we see that *St Paul*, *1 Cor. 15. 32.* proposes this discourse of the Worldlings: let us eat and drink for to morrow we dye, to render it odious by itself; for in effect let the paraphrase be read, when one has examin'd the true sense, and one shall see whither

ther this impious discourse, far from having need of an answer, does not strike motions of hatred and horror against those who speak; but besides all the strongest that *Solomon* could say, he had said and shewn by his experience what should he have added? that they twisted his sense, v. 4. against providence, and they twist that of the Scriptures, it had been already twisted, ch. 2. 26. besides, that there are things naturally palpable, for which one cannot alledge better reasons than themselves, because it seems that in proving them, it is to suppose that one may doubt of them; for example, what the Worldlings say in this same chap. ver. 21. that the Soul of man and that of beasts is of a same nature, ought that to be put into dispute? can one only suffer the proposition? does not the heart rise against it when it is made? Now just so, that which is alledged here ver. 14. that one can alter nothing in that which God does, that let a man be either good or wicked, it will be always the same, God changing nothing in his conduct in favour of virtue or against vice, if one must shew that that is false, it must first be shewed that there is a God just and wise, for one cannot be in such a doubt, but whilst one doubts whether there is a God, and whither he be wise, and just, and holy: very far then, that this ought to be a difficulty that *Solomon* does not answer; that on the contrary, it is here that the heart appears full of God, and not of the world; that it is so fill'd with God and his illuminations, that he troubles himself no further to prove these sensible things to a pious Soul, than we should trouble ourselves to prove that the Sun shines when it does.

18. Concerning the state of the Sons of men; the *Hebrew* on the word of the Sons of men, and this term of word generally signifies affair; so that it is as if it were on the affair or busines of the Sons of men, which probably signifies that which concerns men, what is done or passes among them; it is true, that when the two terms which are in the *Hebrew* are together, עַל־דְּבָרִת generally they mean by reason, because, or something like, as ch. 8. 2. but in giving it this sense, that of the whole verse is neither so clear nor perfect, for it is as if there was on the subject of the Sons of men, which would mean nothing, because in the preceding verses, *Solomon* has already spoke of them; I have taken the terms according to the proper signification of each of them, and have suppos'd, that this ought to be joined with that which follows, to purge them, God, putting so together these two things, upon the busines of men to purge them, I might bring

bring many examples of this sort, one only will be sufficient *chap. 5.* וְגַבְהָם עַלְוָם which word for word means the high ones over them, understanding necessarily, are, as for the word, to purge, which, to speak properly, represents what one does, when one tears up weeds; the metaphor has seem'd to me very natural to expres, that already in this world, God, who presides over all that which regards men, purges them, or that he presides over all that regards them, to purge and tear them up like weeds; and this being said, after having spoke of the wickedness and iniquity of those, who are rais'd to authority, who oppres others; especially, it being added that God shews them by that, speaking of the Sons of men, that they are brute beasts in respect of one another; and in fine, *chap. 4. 8.* Solomon, when he reassumes this matter, saying, that he has seen the wrongs and injustices that men rais'd to authority did, and that he saw the tears of those who were wronged, adding *ver. 2, 3.* that this sight had made him esteem the condition of the dead, or rather of those who had never seen life, happier than that of the living; I thought that the sense could be no other but this; that already in this world, God is or presides over the business of the Sons of men, to purge them, or to tear them up, one by another, which cannot be but by slacking the reins, to their malice one against another.

And that they might see, I have translated that they may see the difference is not notable, and those who understand the original know, that one must in this verb follow the sense, which is given to that of to purge; in fine, the last term, to themselves cannot to my thinking, admit any other sense than to say, that they use one another like beasts, only one must observe, that there is a repetition of this pronoun, them, which notes that *Solomon* spoke with warmth, as if he had said, to the end they may see that they are beasts, they to themselves, and one against another.

19. To shew that these four last *verses* are as I have said in the connexion, that I have made of this, with the 18th which precedes it, a Discourse of the Worldling who takes the word; I shall not tye my self to shew the vice which is included in the last, every one sees, and I have said it more than once that it is parallel to *ver. 12.* no more than that of the *penultime*, where it is advanc'd, that one cannot know the distinction between the Soul of man and that of a beast, whither the first ascends up, or this descends down.

Every one sees that, I wish only, to be as short as I can, that it be observed.

1. That these four last *verses* are reduced to two proportions.

The first, that Man and Beast, Body and Soul equally dye.

The Second, that therefore one ought to enjoy ones self, to eat and drink, &c. which taken together, are the same thing as, let us eat and drink, for to morrow we dye.

22. That the three preceding *verses*, 16, 17, 18. and the three first of the 4th *chap.* respect the same subject; in the three first, *Solomon*, after having said in the 18th, that he has seen wickedness seated upon the Tribunals of the Earth, by a just motion of indignation and horror, declaring, 1. That for certain God shall judge the World, the good and the wicked, it is at ver. 17. 2. That already, God exercises his vengeance against the Sins of men, letting them loose one against another; so that they tear themselves like brute beasts, ver. 18. and in the three last, turning himself to consider the misery of those who are oppressed, he represents and deplores their misfortune with so much tenderness, that he thinks them happy who are never born, and have not seen these evils.

3. That the four *verses* which we are now upon, which are between these six, very far from having any connexion with them, are directly opposite, they are reduced, as I have said, to this, let us eat and drink for to morrow we dye; and how can one reconcile that with the three first *verses* of the fourth *chap.* where *Solomon* shews so much grief upon the account of those who are oppressed; and for the three others, how can one make to agree that which is said of a judgment to come with the death of the Soul, and especially, how shall one reconcile the mirth of this, let us eat and drink, which is express'd in the last *verse*, with the terror which the ver. 17 and 18 throw one into.

After these remarks, let it be observ'd, that if these four *verses* cannot find room in the Discourse, when 'tis supposed that they are of the Worldlings, they speak of a Judgment and a Providence, which exercises already Justice upon the Sons of men, they laugh at, or will laugh at these thoughts, what do they do? as in ver. 26. of *chap.* 2. abusing as I have said, the ambiguity of the word *hand*, which *Solomon* had used ver. 24. to continue their irony; here likewise, because *Solomon*, ver. 18. said, that God in his justice, left men to exercise their rage against one another, so that they might see

that they were brute beasts in cruelty, turning this term of beast into a proper sense.

They prove, that in effect, there is no difference between Man and Beast, the Soul and the Body dying equally; and so supposing, as I have noted, to that which had been said of the last Judgment, add, that there is nothing better than to enjoy ones self, and so turn into ridicule, that which is most formidable in *Solomon's Discourse*.

I conclude my Remarks with the difference which appears in the Stile; for instead of an assuming decisive air, as one sees in the three preceding *verses*, here the thought is trivial, and the experience tedious; for these five words repeated, are the matter which this great *verse* is built of.

C H A P. IV.

A 3. *G*enesis 25. 22. If it be so, says *Rebecca*, when the Twins *Jacob* and *Esan* struggl'd in her Womb; if it be so, says she, why am I; *Gen.* 46. 30. let me dye now, says *Jacob*, when he saw *Joseph* again, let me dye now, since I have seen thy face; *Jacob*, who was so glad to see *Joseph* again, did he wish then to dye? and is it not rather a transport of his Soul, which ravish'd with pleasure, thinks that he cannot receive any like it in his life; the complaint of *Rebecca* likewise, is an effect of her mortal grief, to see that her Children should hate one another, and should struggle one with another, and not that she was willing to dye and lose her fruit: here likewise, *Solomon* does not tax the Wisdom of God, no more than his goodness to have made man, for to render him unhappy; and yet less does he think, that he who has never been, is happier than he who lives in the fear of God, and the hopes of seeing his face, but transported with grief at the sight of the evils, which those that are oppressed suffer upon earth; this Earth seems to him such an odious abode, that without making reflection upon any other thing, he would if it were possible never have been upon it.

B. 4. Every right work, the *Hebrew* has it, the rectitude or perfection of work, which according to the Idiom of our Tongue, agrees w^th Masterpiece.

C. 5. This *verse* and the following, relates to that which is said in the preceding, that every man is envied by his neighbour for what he does well; for these words of vanity and gnawing of mind, are an irruption of *Solomon*, who, before his saying how what one does best in the world, is expos'd to the raillery of those who are the most worthy of contempt, expresses his discontent against envy, *chap. 2. I.*

D. 7. To know whether I have reason to attribute this place to the *Worldling*, and not to *Solomon*, let it be examined here with me, and let application afterwards be made to the subject he treats of. These six *verses*, and the following to the 12th, inclusively include two principal things.

The first, contained *ver. 8.* is, that there is such a man, who is alone, without Wife, Children, Brothers or Relations, for among the *Hebrews*, the word *Brother*, is the same as *Relation*, who tho' alone, labours without ceasing, and cannot satisfie himself with gain, without having the sense to make this reflection, for whom is it that I labour, and deprive my Soul of good? supposing that he robs himself of part of his nourishment.

The second, contained *ver. 9, 10, 11* and *12.* is that after having laid down *ver. 9.* that two are better than one, that they draw some advantage from their society, it is proved by three things in the three verses which follow.

Of the first of these things, it is said beforehand, *ver. 7.* that it is a vanity, and after having repeated it, *ver. 8.* it is added, that it is an ill and afflicting labour.

Of the second, it is said, *ver. 10.* not only that it is a misfortune to be alone, but it is said with exclamation, woe to him who is alone.

In fine, the second is a reasoning which is made upon the account of the first; for as it is said of this greedy, laborious and hard man to himself, that he is alone, and that he has neither Wife, nor Children, nor Relations, passing afterwards to prove, that company is of some advantage: It is probable that it is supposed, that this covetous man does not marry, and that he remains alone, without calling any of his Relations near him, out of an eager desire to augment his substance, or out of distrust of want, or both together.

Whether the reasoning is just or not in itself, I shall not say any thing for the present; but I cannot but observe, that it is not so by any means in respect of the subject, upon which it is made, or at least, that it ought not to come till after many others; for who is there who combating the vice

which is spoke of ver. 8. that should at first have taken thi into his Head, it would have been much more natural to combat it by the greedines of this Miser, who tho alone, ha ving by consequence les need of good, than those who have a great Faimily, is notwithstanding insatiable ; the effects of this greedines would have been urged ; the hardness that it throws a man into against himself, and the distrust of provi dence ; but to prove that two are better than one, and that for the whole reasoning against this fury ; I confess, if there is not there some particular reason to make one take it wrong designedly, I see no exactnes of reasoning.

Let us come now to the application of this, to the subject which *Solomon* treats of. I have said in the *Analysis*, and one may see it clearly by the thing it self, that from the 16th verse of the preceeding Chapter, to the end of this, *Solomon* proves, that in the society of men, who however, cannot live without one another, that in their society, there is neither security nor satisfaction to be expected, and that by these three vices which reign among them, Injustice among the Magistrates, ch. 3. 16. Envy among particulars, without distinction of Rank or Sex, ch. 4. 4. and in fine, in the government of States, Imprudence and Inconstancy, this among the People, and the first among Princes : Now that being so, what signifies to this de sign, the evil which is here spoke of, ver. 8. Every one sees that it is very little common, at least in comparison of other vices, and that besides it does no harm, but to him who is caught by it, if we except the ill example that it gives ; to what end then to speak of this, rather than of self-murther, or of some other ; and to speak better, what necessity was there to introduce any, whatever it was, unless it had served to the general design, and to prove that there is no security to be hoped among men ; in respect of *Solomon*, I see no reason for it.

As for the reasoning, it is reduced, as I have said, to prove that two persons who are together, draw some advantage from the company of one another ; I have shewed that there is no natural connexion with the subject upon which it is made, which is a great prepossession not to attribute it to *Solomon*, so much the rather, that it is little probable, that his Piety would have let him pass in silence the greedines of this Miser, and his distrust of providence, to stick only to prove that two are better than one ; but let us pass that, he proves that there is neither security nor rest to be expected among men, especially, he has just shewed that envy reigns among them ;

them; now he comes to say, that two persons together draw great advantages from the company of one another, that agrees but little, not to say, that it contradicts it self.

Let us continue; it is said in this reasoning in favour of company, that it is a misfortune to want it; it is said with exclamation, woe to him that is alone; what denotes such an elevated Stile, if it is not, that it is supposed that company is a happiness, and that there is no safety without it, that agrees but little once again, with that which *Solomon* has said of the vanity of the world, less yet with that which he says in particular to laughter, thou art mad, and of mirth, what is it? chap. 2. 2. and especially, not to say that it is a lightness which is not worthy of a wise man, it is not of a devout Soul, which makes its greatest pleasure of a retreat to be in secret with God.

In fine, to what end, in this place, this repetition of vanity, is this a greater vanity than Envy, of which *Solomon* has said so but once; this vice however, is less general and less prejudicial to the publick; and as for the strong epithet which is apply'd to it, that it is an ill and afflicting labour, I see that it is the same with that which *Solomon* makes use of ch. 3. 10. but with an addition of the word bad, which also makes one suspect some affectation, which does not agree with the character of *Solomon*, and one falls more easily into this sense, when one sees through all the rest, that this discourse does not suit with him; let us now turn our selves towards the Worldling, and see if this Discourse might not better suit the affectation, which appears in the repetition of the word vanity, especially to make it to march first, is the same as ch. 6. 7. ch. 8. 14. for in these two places, where I shall shew that he speaks, he begins with it, or with some stronger term.

And if one reflects on it, one may remark that that is the character of a Sophist, who either to render more ridiculous what he copies, or to make it more credible, that he runs into the Sentiments of those, whom he makes a shew to imitate, does not make one stay for these sorts of Ornaments of Discourse, no more than he is niggardly of them; and that so the Worldling being introduc'd in this Book copying *Solomon*, it is very probable that it is he.

The Epithet of ill and afflicting labour, seems a manifest allusion, full of irony, to the expression which *Solomon*, as I have said, made use of ch. 3. 10. and in this respect it suits with it perfectly.

The vice which he combats, raises as great a horror in him, as it could do in a devout Soul.

In fine, the reasoning in favour of company, particularly this fine exclamation, woe to him who is alone, has a great affinity with this jovial humour which he shews, *ch. 3. 12, 22.* which is not found in retirement, and that one can find but little in good company; let it be to the subject or not, it makes to his, he does not pretend to too much exactness in his reasoning.

But it is a vice which he combats; will some say, it is true as well as chap. 6. he combats virtue: Should not a man who loves repose and good cheer, combat the inclination of cruel and sanguinary people. This reason itself persuades that it is the Worldling who speaks; for there is no doubt, that to weaken what one can say against him, he is overjoy'd to find himself something to blame, which one cannot contest him.

But what does this make, will it be said again, to *Solomon's* discourse? it will be seen, when I shall have said what it makes to the Worldling. 1. *Solomon* having given, in speaking of Envy, an odious idea of the idle, and an advantageous of a laborious and able Artist, the Worldling endeavours to destroy both the one and the other, by an odious example of some persons who labour with a spirit of greediness and avarice; for we know that when two Ideas are linked together in the same subject, as Labour and Avarice are here, the horrors of the first can be little favourable to this. 2. That which *Solomon* says of Envy, has a consequence against Company, for one can little hope to find satisfaction in it, when Envy reigns there, and the Worldling, to ruin this thought, brings an odious example of some, who by the same spirit of avarice live in solitude, giving advantageous impressions of this under the favour of the horror that one has, as I have said, for the first, whence he takes occasion to make the encomium of Company. In fine, he diverts himself upon *Solomon* in copying him, and on those who labour and who live in retirement, in putting them in the rank of this frantick Miser, whose example he alledges.

As for that which this makes to *Solomon's* discourse; 1. He discovers the sentiments of the Worldling for idleness against Labour, for dissolution against a regular life, and for Company against Retirement, which, as every one knows, does him little honour, and one cannot doubt that 'tis not his thought, when one has discovered that it is he who speaks. 2. He makes him express his sentiments with transport, and so makes him discover his passion by these Epithets of vanity, of ill and afflict-

afflicting labour ; for when one has discovered that it is he that speaks, one sees that it is labour, and the want of good morsels, and the defect of good Company, which for him is in effect an evil and afflicting labour. 3. He makes him discover the tricks which he makes use of, when he has a mind to inspire his Sentiments, and insinuate his Vice, which are to make them appear under fine outsides, in speaking of the follies of men. 4. He produces the end of his passion, in shewing that he hides it himself when he speaks ; for what one hides is always greater than one shews it : In fine , he gives it a ridiculous air, in making it appear under the name of a wise man who dogmatizes, and of a kind of false Prophet who undertakes to pronounce or foretel woe, woe to him who is alone, exposing him so much the more to contempt and indignation, that he produces him as a Copist copied, whose mocking air, like a Mask dropt and taken again, serves for nothing but to cover him with shame.

I conclude with desiring the Reader to do two things ; the first to compare this place with the 10 first Verses of the 6th Chap. in which the Worldling is introduced combating the greatest men in the world, who, tho in abundance and glory, retrench their sensual pleasures ; for one shall see that in this place they blacken persons, there likewise they fall upon those who have most virtue ; that just as here they make use of a crying vice to tarnish a virtue, there to tarnish the virtue of great men, they use a false grandeur of soul, which is insupportable to the whole earth ; that in the one and the other they garnish themselves with a false appearance of morality, and that by both it appears that the elevation and grandeur of Soul is equally insupportable to them with labours, their true character being that of Souls loose and enervated by sensuality ; to labour or think being a martyrdom to them ; to eat, drink and laugh being their only delights.

The 2d, not to be obliged to return upon that subject at the end of the chap. to joyn the last part of the preceding chapters, from the 16th verse inclusively with this whole one, and distinguishing what *Solomon* says from that which the Worldling says, to observe the wisdom and sanctity of the first, and the extravagance and vice of the others, and joyning afterwards both together to remark the effect they produce in the heart ; for in my opinion, one shall be sensible that the contradictions of the Worldling, tho without reply, serve but to give a contempt and indignation for him and his sentiments, and to render what *Solomon* says himself more convincing, more persuasive and adorable.

E In the preceding remarks, not to tire the Reader in one place, I have said nothing of this reasoning in it self, let care be taken therefore now, that in the bottom what *Solomon* says of Envy continuing true, it is by this reasoning much stronger, because if we cannot live alone, and that Envy reigns among us, we are constrained to a vexatious necessity; and besides, the argument may be overthrown, supposing that Envy reigns, for then one may say, woe to him who is in company, for his companion will push him into some precipice, and one has but too many examples of it; it troubles me to lose time to make the meanness of the reasons, which are alledg'd observable, the little piety which appears there, how much they favour of the looseness of those that speak; in fine, it seems to me to write without necessity, to say, that society is as all other things of the world, necessary and noxious, the hand of God is upon this, as upon our feasts, ch. 2. 24. upon our studies, ch. 1. 13. upon tillage; in fine, upon all that we do: Now *Solomon* discovering these vanities, to which our sins have expos'd us, in kindling the anger of God upon us; is it not a pity that man will ruin these sorts of reasonings, which may disengage his heart from the world, in shewing the miserable advantages that one draws from these things, against which however, the wise man does not run.

F 13, 14. The key of these two verses is, that *Solomon* himself is the King, who is here spoke of, and *Feroboam* the Child, to know it, let us make their application to that which is said of the one and the other:

First, in respect of this King, he is suppos'd advanc'd in years; *Solomon* was old and near his end when he compos'd this Book, I have shew'd it in the Preface: It is said of this King, that he is foolish or weak, and that he is not capable of receiving counsel; *Solomon* was fallen into Idolatry, 1 Kin. 11. 5. and it is not strange that he was conceited of his Grandeur and Glory, and above all of his Wisdom, so that he did all with a high hand, without suffering counsel, and yet less contradiction; and it is so much the more probable, that it is of him that this ought to be understood, that it is he who speaks, that this is a discourse which he compos'd after his repentance, which probably did not permit him to spare himself; in fine, it is said of this King, that he becomes poor upon the Throne it self, upon which he was born; *Solomon* was in some sort born upon the Throne, since he was Son of a King, and succeeded to the Crown by his birth, and after having enjoy'd a Glory, as great in all respects, as a Mortal could

could be rais'd to, God incens'd by his Idolatry, rais'd him three great Enemies, *Hadad* in *Idumia*, *Rezin* in *Syria*, and *Jeroboam* in his own State, *1 Kin. 11.* 14, 23, 26. whereof the two first, says the Scripture in the same place, did much damage to *Isræl*, so that the glory of the State, and that of *Solomon* himself, diminish'd without doubt much; add, that as it is the course of Providence, God who rais'd him these Enemies, probably permitted his Wisdom to deceive him or fail him, that he might give them himself occasion to take up Arms, that is at least expressly said of the last.

As for the Child, the Original is **ילך**, which is not only understood of a little Child, but also of a young man who is in the flower of his age, see *Ruth 1. 5*. *Jeroboam* was such when *Solomon* writ this Book, for he was not made King till after his death, and he reigned no less than one or two and twenty years, *1 Kin. 15. 9, 25*. this Child is supposed poor and wise, and it is said of *Jeroboam*, *1 Kin. 11. 26, 28*. that he was not raised, but because the King observ'd in him wit and courage; it is said of this Child, that he shall come out of the House of Fugitives, for it must be so translated and not prison, for the original has it **תָנַח הַכּוֹרִיד** and the word **הַמְדִיד** comes from that of **מָרֵך** which signifies to retire or fly, *Isa. 49. 2*. **מָרוֹה** is employ'd to say Fugitive. *Jeroboam*, in the time that *Solomon* writ this Book, was probably a Fugitive in *Egypt*, for *1 Kin. 11. 40*. it is said, that *Solomon* having a mind to put him to death, he was fled thither, and had remain'd there till he had learn'd his death; now it is probable, that when *Solomon* sought to put him to death, it was before his repentance, for it would have been ill repenting to attempt the life of another, especially upon a Subject, such as that which he had, and which I am going to relate; so that this Book being writ after his repentance, there is no doubt, that it was not during the retreat or flight of *Jeroboam*; in fine, it is said of this Child, that he should come out of the House of Fugitives to reign, and it is that which happen'd to *Jeroboam*, who was recall'd from his retreat, to this end and this effect, for he was made King upon the refusal *Rehoboam* made the people, to diminish the Taxes which his Father had impos'd on them, *1 Kin. 12. 16, 22*. and *Solomon* was not ignorant of what was to happen; God himself had told him, that he would take from him the greatest part of his State, and leave but one Tribe to his successors, *1 Kin. 11. 12, 13*. and especially the preaching of the Prophet *Abijah*, by which he had foretold *Jeroboam*, that he should reign over the ten Tribes,

was

was known to him ; for the Scripture notes that it was for this reason that he sought to put him to death, 1 K. 11. 40. what is most particular and intimate in these two verses being disintangl'd, it is not difficult to discover the general Idea, which *Solomon* proposed to himself to give us, that with his Age and his Wisdom, he had nevertheless been full of himself, so far as not to suffer advice to be given him, and that with such a conduct, he had drawn upon himself and his State Enemies, who had diminish'd his Glory, and had made his People suffer ; he sees on the contrary a young man, whose wit and courage, and above all the blessing of God had given him some jealousy, he is very sure ; for it is very likely that he doubted neither of the prediction of the Prophet *Abijah*, nor of that which God had told him himself, that this young man should be recall'd from his flight to be made King ; upon this he makes a general Sentence, ver. 13. whereby under the favour of the double signification of the word *Child*, which as I have noted in the *Hebrew*, imports equally a Child of few years, or a young man, according to the place where it is used ; under the favour, I say, of this ambiguity, he expresses his secret thought, that *Jeroboam* was better than he, for as *St Paul* said, that he was the chief of sinners, it is very natural to apprehend, that *Solomon* in his repentance, by the knowledge he had of his weakness, for the wise man despises himself even then when he is admired, not knowing what *Jeroboam* should do afterwards, and not having observed in him till then, any thing but virtue, angry against himself, he accuses himself, as wise and as much a King as he was, for having less wisdom than his Enemy, though young and miserable ; what do I say, under the favour of this same ambiguity, he puts himself beneath a Child of few years and poor, and at the same time he ranks there other Princes, and lets us see that as he had said, that he had seen wickedness on the Tribunals of Magistrates, so one may see often conceit upon the Throne, and if he does not say it by a, *I have seen*, as chap. 3. 16. and in this ver. 4. it is because he had a nearer example than that which is taken by the Eyes ; besides, that his Indignation, as I have said, against himself, did not permit him to use this length, as that of this Discourse would have been, I have seen the seat of prudence, and I have observed what it would have pleased him to add : Something more short and cutting was necessary to his heat ; better is a Child poor and wise, &c. Having so express'd his secret thought, his indignation and contempt of himself, and at the same time instructed his Reader

Reader as he proposed to do, he proves both the general Idea which he had just given, and his own particular one; for in the verse 14, under the favour of this word, House of Fugitives, which taken literally referr'd to his sense, but in a metaphorical sense, imports House of Slaves or Criminals; he shews that it is true what he has said, the Prince ruining himself often and his State, whilst the poor but wise Child comes out of misery, and that it is again true in respect to him, his Glory being diminish'd, and his Enemy being to return from his flight, to take possession (and by the order of God) of the greatest part of his Kingdom.

G 15, 16. The Key of these two last verses is not so hid as that of the two preceding, especially after that which I have just said; every one sees methinks, that it is of himself in particular that *Solomon* speaks of *Rehoboam*, his Son and of his people, but always in a sense of application to the general, that appears in the relative and demonstrative Pronouns, if I may use these terms of *Grammer* in its place, ver. 15. they shall not rejoice in him, for these two pronouns *his* and *him*, are very different from indeterminate particles, such as these which are made use of, when one speaks of any one in general, without having any particular view; and for the rest, this wants no probability, for *Rehoboam* was forty one years old when he began to Reign, so much in a condition of a long time to take cognizance of affairs, and to apply himself to get the benevolence of the people; and besides, it may be; I have no proof of it, but probability is there, that in the last years of *Solomon* the three different Enemies which he had, vanced inas I have said, troubling him, he being ad-years, had been constrained to repose himself upon his Son, perhaps of the care of his Armies, or of part, or of things of a like importance, so that either by reason of opportunity, or through necessity, especially through inconstancy, the people or the Courtiers had turned towards *Roboam*, it is that that he says v. 15, in making an application generally to all Kings, whose Children are so many Clouds which obscure their glory; not to say, that they extinguish it, according to this saying, that one turns rather towards the rising than the setting Sun.

What is said at v. 16, demands a particular reflection; for besides that, by this *Solomon* supposes that it is the temper of people to change, and that that which happen'd to him would happen to his Successors, and likewise to all Princes, generally speaking, let one observe two strong expressions that are in this

this verse ; no end with all the people ; and this, they shall not rejoice in him : for whence comes it that he speaks so positively, they shall not rejoice in him, as if he saw it, and whence comes again this cutting decision against the people, no end for them ; as if he said, that they were incurable in this respect, that they are always moving ; for tho all that be true, morally speaking, yet if he had meant to speak only of the change of Courtiers, or of the people, from the Father to the Son, and almost as it happened to himself, I cannot imagine that he should have expressed himself so strongly ; I doubt that what he had just said of the return of *Jeroboam* to reign, was present to his mind, and that if he did not pretend to foretel what happened to his Son, when after his death the ten Tribes rejected him, it is very probable that he suspects and foresees it. Let one collect now these remarks upon these 4 last verses, let it be observed how *Solomon* in the two first speaks to his own prejudice, and against his manner of governing his State, even in his old age, when he ought to have had most experience ; and in the second place how in the two others, in representing the misfortune of Princes, who experience soon or late the inconstancy of people, he describes this inconstancy, so as to give reason to apprehend more than slights among them, which are not only consequential against Princes, but also against the people themselves ; so that if one sees here that *Solomon* shews that the Sovereign good is not found upon the Throne, on another side he shews, that in these respects, either from Princes, or from the People, the People themselves cannot hope for true rest, which joyn'd, as I have insinuated more than once, with the verse 4. of this Chap. and the 16 of the 3d, makes a hideous compound of the Society of men.

CHAP. V.

A T ouching what *Solomon* says of the Sacrifices of the wicked, whom he calls fools, for there is no greater folly than wickedness and impiety, and the opposition that he makes between hearing and sacrificing, see *Psal. 15. 22.*

B 6. The Messengers of God, the Original is Angel. That appears in this that this Angel is spoke of upon occasion of some vow which one has broke, and upon the account of which one accuses ones self: Now it was before the Priest that that was done, for he was obliged to sacrifice for the sin of error, *Lev. 5. 45.* for the rest one may see that before *Solomon*, even before there were Priests of the race of *Aaron*, those who comforted and prayed for the sick are called Angels, *Job. 33. 23.* and since *Solomon*, *Malachi 2.7.* says in full as many words, that the Priest or Sacrificer is the Angel of the Lord.

C 7. Our words as well as our dreams are so many lies; this the greatest part of the verse imports, excepting that there is less roughness in the expression of *Solomon*; for without injury he gives an idea of the excuse which is spoke of before, as of a false image which has no reality, contenting himself, when he has said of dreams, that there are vanities, applying that to words, to speak simply, and in few words, without adding the word vanity, nor many, that which is expressed serving in two places, as if there was, and in many words there are likewise many vanities, but this reticence is methinks, stronger than all that I add to explain it.

D 8. For a higher than the highest regards, and there be higher than they. I have rendered that, for the high one on high regards or watches, and the high ones above them, to say, the most high presides over them. Let one see, to find the truth of the sense which I give, that it is confessed by all, that this last particle, נְבָרֵךְ the high ones, is taken for the superlative, most high, meaning God; one may see the reasons which Criticks give for it, to which I shall add, that as the *Hebrews* call God אלֹהִים which to speak properly signifies the strong, in the plural, to say the most strong. It is not at all surprising, that they call him likewise the high ones, to say, the most high, that being supposed that it is of God that is spoke.

of in this last word, let the relation be observ'd that there is between נְכָה the high and נְכָהִים the high ones, or else, to wit, the high ones, or the most high, does it not seem that it is as if there was הַלְאֲחִים the strong, to wit, the most strong; in fine, let it be observed, that מְעַל which is after נְכָה is the same thing as the *super* of the *Latins*. As for the entire sense, let it be observed, that in the preceding verse *Solomon* has just represented our discourses under the image of dreams, and that upon occasion of the excuse of him who has broke his vow, that in this he advises us to lay aside certain admirations which we use upon account of injustice which Magistrates do: is it not clear that he puts their admirations in the same rank with his excuse, who has broke his vow; in a word, of dreams. Now in respect of what can he admire these admirations of vanities, or if you will use them as fables and dotages, which cannot abuse any, and bears their viciousness on their Forehead, unless it be that they are so many accusations against God, and more still, jealousies that we are not as much raised as others, pretending to be more capable and worthier of such employs than those whom we condemn.

E 9. the profit of the earth is for all, the Hebrew has it, in all, which relates to profit or substance, and it relates to the earth, to say, that it is it alone, which gives all manner of riches.

As for the entire sense, let the conjunction, and, be observed, which is at the beginning, for by that it appears, that this ought to have some connection with what precedes, and I do not know, where one should take it, if one did not suppose, that as in the preceding verse *Solomon* reproves us for the disrespectful discourse, which we hold against God to our advantage upon the account of Dignities, in this he speaks upon the account of those which we hold upon Estates, and on the difference, which is among men, some possessing in great abundance, and some others being necessitous.

The first part of the verse being cleared, if the sense which I have given is natural, there is no room to hesitate upon the 2d, but besides to what purpose should *Solomon* say here, that the King is Servant of the Field, for the words cannot be otherwise translated, to what purpose do I say, should he speak so, should it be to applaud the Country life; that which follows, no more than that which precedes, does not tend to that, and the general design of *Solomon*, is not at all to shew us the advantages of one sort of life rather than of another, he has nothing in his view, but to shew us the vanity of all things, and after having

having given us a disgust of the love of the world, to exhort us to the fear of God, and to detain us from all that we fail in, as to this fear, which he does from the beginning of this chap. Now what does that make for a Country life? Nothing at all. As for what I have said, that Kings labour sometimes with their own hands in tillage, let it be observed, that I suppose that it is *Solomon* who speaks, and that so it is to his times and not to ours, that following his thought, I make allusion, for it is well known that even many ages after *Solomon*; and note, that the world relaxes according as it grows old, many ages after *Solomon* among the *Greeks*, and among the *Romans*, *Cicero de Senectute*, there have been the greatest men who have applyed themselves to tillage, and particularly we see that in *Israel*, or rather in *Juda*, 2 Ch. 26. 10. it is said of King *Uzziah*, that he loved Husbandry, after having said that he had much Cattel, Shepherds and Vineyards, which comes near to what I have insinuated.

I 10. The Original imports likewise something like a great train as well as abundance, for sometimes it signifies noise, and probably he was glad to insinuate both the one and the other.

G 11. Those who read the original, if they are surprized that כשר which properly signifies rectitude, is turned here for profit or advantage, let them consult in this Book the 11th chap. 6. they will see that the Verb כשר whence this word comes is used in the like sense.

H 13. This verse, and those that follow to the end of the chap. I have attributed to the Worldling; one cannot doubt of the 3 last, which are parallel with the 12th and 13th of the third chapter, the difficulty is in respect of the 5 others, which precede, to wit, 13th, 14th, 15th, 16th, and 17th.

In the five they do not speak against Avarice in general, those who are greedy of wealth, and made a fine expence do not find any thing hereagainst them, they are levell'd solely against those Misers, who heap Treasure upon Treasure, v. 13. and live in obscurity and vexation, gnawing and devouring themselves incessantly, v. 7. and at the head of this discourse there is made a kind of prelude; there is a vexatious evil, v. 13. meaning this greediness to heap up Treasures without making any use of them.

This evil cannot but be very odious to *Solomon*, but it is so no less to the Worldling, who seeks nothing but good cheer and mirth, to which of the two shall we attribute this discourse?

So far that of *Solomon* is a continu'd series upon the account of the fear of God, which he treats of from the beginning of the chap. ; he teaches us never to murmur against the dispensation which he makes of dignities and riches, v. 8 and 9. and making reflection upon these, I mean, Riches without affectation and exaggeration, he shews the vanity of them, v. 11. and the gnawing of mind, v. 12. which has a perfect affinity with the manner in which he speaks of other vices or of other evils.

To suppose that it is he who continues, besides that it is making him to change his method, and from avarice in general to oblige him to pass to this kind of Misers whom he here speaks of, it must be said because of the prelude which is seen at the head of this discourse, and that with new reasonings he comes to combat these Misers who live in darkness and obscurity, that would not be extraordinary in another work, where one should not introduce divers persons, and especially if one did not draw from thence consequences as pernicious as those we see in the last 3 verses; but in this Book, where, as I have already proved in divers places, *Solomon* introduces other persons, and persons, who making a shew to close with his sentiments, endeavour to ruin them, and to turn them into ridicule. This discourse serving manifestly to level the way to consequences which are afterwards proposed, it cannot but be concluded that it is the same Worldling who has already spoke several times, who under pretext of closing with *Solomon*'s aim, and to speak against Avarice, detourns the discourse, falls upon these Misers, who are as odious to him, as to the most pious Souls, that inveighing against the obscurity and melancholy they live in, his consequences in favour of good cheer and mirth, may appear more natural and plausible.

I shall not dwell upon the affectation which appears in the prelude, as well as in verse 16. I do not speak of it but, to the end it may be remembred, as I have made it observable in the preceding chap. verse 7. that these external marks by which it appears that it is the Worldling that speaks, are not wanting here ; but I wish it may be observed, 1st. That *Solomon* introducing in this Book the Sensual Worldling, who under pretext of imitating him, endeavours to ruine his Doctrine, could not make him speak more to the purpose ; for the Avarice which he speaks of in the preceding verses, gives him a fine occasion to dogmatize, and to draw his consequences for good cheer and mirth, in combating this kin^t of

Aarce,

Avarice which heaps Treasure upon Treasure, and makes not any use of them. 2dly, Let the connection of the reasoning and the consequence which the Worldling draws be observed, for as one can see nothing that resembles him better, no more can one see any thing more extravagant or more ridiculous, v. 13, a miser that one poignards in his bed, or upon a high way, to take his treasures from him whereof he makes his sovereign good, is described, v. 14. exposed to false testaments, false donations, and all the tricks which are seen in Justice; and, in fine, he is set in view, v. 15. naked and dispoyled of his goods, going to the Grave with empty hands, and this great reasoning which in a heart well composed, ought to draw tears from ones eyes, is turned into Jollity, they will have it by consequence, that there is nothing so fine, nor honourable, as to eat, drink and be merry, there must be no les than having ones heart on the left, *Eccl. 10.*

2. to reason after this manner.

In fine, I desire that this Chapter be divided, that the 12 first veries which *Solomon* speaks himself, be read all in a breath, and that afterwards the rest be read, as a discourse which the Sensual Worldling makes, and that after having made ones self an Idea of these two discourses, they be compared with one another; for on one side one shall see a wise man, as I have said elsewhere, of a Divine wisdom, who gives us a perfect Idea of the respectful fear which we ought to have for God, and his wisdom, teaching us to bring to his Altars a heart respectful, humble, wise and sincere, and in all the other occasions of our life, a Soul full of veneration and submission for his providence, and on the other a Doctor of no worth, who after a grave austere, and even hard reasoning, draws a mad consequence, inviting to Feasts and Mirth, because we descend naked into the Grave, or because there are some people whose madnes, the rust of their Gold and their Silver, makes them live in darkness and a continual torment. I will say nothing of the difference which is between the Idea which *Solomon* gives of the Riches of the Earth so natural and sensible, and the rigour of these sentences, that Riches bring the Poniard to the breast of their Masters, or expose them to false contracts. One must enter into too great a particularity, if I would lay open all the Beauties which appear in this opposition, I content my self to make it observable, that in such a discourse as this, where *Solomon* has a mind to discover the extravagances of the Sensual Worldlings in making them speak themselves, he makes

them speak in this place so much to the purpose, and that in giving them their due Characters, he does not only render them ridiculous, but he gives to his own Doctrine a new lustre.

K 19. The original here is well rendered, but if one observes that the Worldling will have something more than to be disengaged from the fury of the miser, that will in effect eat of his Goods, one shall find that it was necessary to give some notion of the temper which he wishes. That is the gift of God; this term of the gift of God, taken in all its extent, as it is here, cannot signify less than felicity, happiness, *John* 7. 10. if thou knewest the gift of God; see the notes upon the 3d Chap. v. 12.

CHAP. VI.

A 1. I Have said nothing in the preceding Chapter, touching the transition which I have added to the last verse, because that depends on this Chap. in which if the Worldling speaks, as I suppose, one has nothing to say against the connection, unless one conceives that one has a more natural than mine, which I am not against. Now it appears that it is the Worldling who speaks, and that in the whole chap. in as much as the discourse being plainly on the same subject, besides the affectation which one sees in the two first verses, wherein the proposition begins and ends, upon which runs all the rest with strong expressions of evil, and contagious evil, which multiplies vanity, and such like things; we find v. the 3d and 6th, ways of speaking, parallel to those which the Worldling makes use of v. 18. and in the 3d v. 12. and 13 these ways of speaking are, that his Soul was satiated with good, that he has seen or enjoyed good, which are advanced in the same sense, as in the places which I have just quoted, as if felicity and the Sovereign good consisted in that alone; what is said of burying, v. 3. confirms this, for this burying is supposed as one of the conditions of beatitude, which literally taken, cannot agree with *Solomon* nor with the Worldling; and in the metaphorick sense, which one cannot deny to be very natural, it cannot suit but with the worldling only.

The

The oblique sense of this proposition; all the labour of man is for his mouth, contained in v. 7. what is said v. 9. better is the sight of the Eyes than the wandrings of the Soul, the ironick allusion which is made v. 11. to what *Solomon* had said in the preceding chap. v. 7. whereby using the same terms with *Solomon*, that there are a multitude of words which multiply vanities, to say that *Solomon's* discourse was nothing but a vain babble, the whole reasoning whereby from the 3d v. to the 10th inclusively, it is proved that a fine Family, a long Life, Reputation and Wisdom are nothing; to eat and drink, on the contrary, making the sole happiness of the man.

And in fine, their allusions which appear plainly in the answer of *Solomon* in the following chap. and that I shall make observable, to what the Worldling says in this chap. or at the end of the preceding incontestably prove that it is he that speaks here. I am succinct, because I desire to be so, and that I hope with the help of the paraphrase, and the connection of what precedes with what follows, there will be no difficulty to apprehend me.

To say now as I have done in the other places where *Solomon* has introduced the Worldling, that he makes him speak much to the purpose would be very useless, if I have hit the sense, because by the reading only of the paraphrase, one may see that the Worldling taking the opportunity which *Solomon* gives him, by what he said against Avarice in the preceding chap. is overjoy'd to combat the Grandeur and Elevation of the Soul, just as before he had combated its meanness to heap Treasure upon Treasure without making any use of them.

But I cannot pass in silence, that in making the Worldling speak as he does here, he makes him discover the meanness and malignity of his Soul, in a more palpable manner, than if he had accused him himself of all that he makes him say, for he makes him speak ill of all that is greatest in the world upon a supposition which is not generally true, that great men are Slaves of their Estates; for it is well known that it is not their governing passion, and that if they have this weakness with the rest of men, to enrich themselves and their Families, it is not so strong in them as in a private Citizen; adding, that tho' it were true that they were extremely greedy of Wealth, this greediness, in the abundance which the Worldling supposes them in himself, would not hinder them from satisfying their mouth, if it was their pa-

sion, since they need not, without exposing themselves to greater expences, but live, as oftentimes many of their Domesticks do, and that, in fine, this weaknes not being, as I have said, in great men greater, nor so great as in thofe who are infinitely inferiour to them, it ought not even to be conſidered, because of their great vertues, but the greatnes of Soul troubles them, and it must be beat down right or wrong, by calumniating it, or otherwise, and fo their meannes and detraction appears evidently in the groſſ of the diſcourse, and when one paſſes to the particularities one ſees that they eſteem nothing but the life of a Hog, a fine Family, a long and quiet Life. Wiſdom, and high Reputation are to them leſs conſiderable than a day of Debauchery, let men multiply after the manner of Beasts, let them be educated as they are in ſenſuality, let them not know the diſference be-tween the right hand and the left, let a man be ſenſible to nothing but what may tickle the Palate, that is their ambition, and all that appears in fo delicate a manner, that one perceives in their moſt ſoftned expreſſions the greateſt violences of their paſſion, which, compared with what *Solomon* ſays before or after, upon the account of the fear of God, and particularly what he ſays of Riches, gives to any one who has any ſenſe of Virtue and Piety, a love for his Doctrine, and a horro[r] for the Worldling, and for his.

This is what one may learn in general from this place; but let one enter into the circumſtances which *Solomon* was in, one ſees very well, that in making the Worldling hold the Language which he holds in this chap. he probably has reſpect to his Courtiers and to himſelf; what his life was is known, by what he ſays chap. 2. of this Book, and probably according to the ientence, *Regis ad exemplum, totus componitur orbis*, his Courtiers had not been more moderate than himſelf, his conveſion was to be a check to their diſſolutenes, fo that he does not doubt but that they would endeavour to turn his own diſcourse againſt himſelf, fo he prevents them and makes it a shame to them, in diſcovering what they ſhould think and ſay about him. This great man, and all that is ſaid of him, his Goods, his Riches, his Glory, his long Life, Reputation and Wiſdom cannot be understood of any more juſtly than of him; what is ſaid, v. 2. that a ſtranger and a great man ſhould pillage and devour the Goods of the firſt, ſeems to have reſpect to what I have ſaid upon v. 13, 14. of the 4th chap. that *Feroboam* ſhould come one day and plunder his Goods: What *Solomon* ſuppoſes that the Worl-dlings

lings of his time should say of him, and what is said v. 3. that if this great man has no Grave or Burial, he is esteemed less happy than an abortive, has a perfect relation with the discourse which the Worldlings should hold about him, *nemo ante obtitum felix.* It is true, he passed happily part of his days, but he ends them miserably, an ill end ruins the finest life.

B 2. But a Stranger, I have translated, for a Foreign Captain, the 'כ of the original is more generally taken for, for, than for, but, and in this place it is to my thinking more natural and stronger ; the term of Captain which I make use of is in the original וִיז viz. which signifies a man of merit ; and as I have already said, this making allusion to *Fero-boam*, or in general to some Warriour, who seizes the Estate of this great person which I here speak of, I thought I ought to express my self so.

For the rest, the whole sentence, that some Foreign Person should eat the Goods of the first, has some relation with what one sees every where, and which was so especially in *Israel*, as one of the greatest temporal evils, that Strangers should pillage you, see *Ps. 119. 11. Is. 62. 8.* but especially the fine sense of these words of wisdom, 6. 6. *potentes potenter tormenta patentur.*

C 3. And if he has no burial, see the notes upon the first verse.

D 10. I have translated this verse in *Latin*, because I could not do it word for word otherwise : let the original be examined, let the subject be observed which is handled, and the allusion that *Solomon* makes in the following chap. v. 1. to what is said in this, and one shall find in my opinion, that my sense is very natural and much to the subject. With him that is mightier than he ; our translation is very exact in this place, for the *Heb.* שְׁרַח קִיָּה is an abreviation of שְׁרַח קִיָּה, which tho it has its origine *Hebraick*, is properly chaldaick ; for we see it frequently in *Daniel*, whereas we do not find it any where else of the whole Testament but in this place, according to the sense which *Daniel* uses it in, it signifies strong and hard, such as Iron, *Dan. 2. 40.* which agrees perfectly with death, which I have understood this word of ; but besides, I believe *Solomon* had a mind to express the Satirical reflection which they made upon the Taxes which he had imposed on his people, as if one said, he cannot dispute against death, which is stronger and harder than he, giving it to be understood that he had been hard, wherein probalby *Solomon* pretended

tended to tax and accuse himself of hardness and rigour.
E 11. See the remarks upon the first verse.

C H A P. VII.

A 5. Then to hear the songs of fools, some tranlate *quam vir audiens*, then the man hearing, the word *וְ* which is in the original, signifies indeed *man*, but it signifies, some one, I cannot accommodate my self with either, *Prov. 18. 24*. *Solomon* uses it for *וְ* to be, and in that place the Chaldee Paraphraſt has taken it in this ſenſe, having tranlated *וְיֵן* he has not done the ſame thing in this place, but it ſeems to me that *Solomon* himſelf having uſed this word in this ſenſe, and the tranlation being very eaſie and very na-tural it would be well to tranlate *quam eſſe audiens*, then to be hearing, I ſay this, to the end refection may be made on it. So chap. 10. 3. where probably it is an abbreviation again of four words in one ſole one, *כִּרְדָּבֶר נַשְׁר הַחֲכָמִים* whereof the three first are better diſtinguiſhed, chap. 12. 7. I am not ſure of this, I would have ſtronger proofs, but, as I have ſaid, there is ſome probability that thoſe who have insight into the Hebrew Tongue may make refection on it.

B 7. Surely, the original is *לְ* which ordinarily ſignifies for, and the ſenſe which I have g'ven in the Paraphraſe, ſhews that this is a reaſon of what *Solomon* has just ſaid in the pre-ceding verſe.

C 9. To know that the deſpite and choler which is here ſpoke of, is as I note it, this choler of the ſinners who cannot ſuffer to be rebuked, let it be compared with the 2d verſe of the 12th chap. for the terms are the ſame, and there is but this diſference that *Solomon* ſpeaks here with a kind of ſarcasm, whereas in the other he ſpeaks in earnest and with tender-neſſe.

D 10. In this verſe I have ſuppoſed that *Solomon* reproves his diſcourse, let the thing be examin'd, and let the verſe 8. and 9. of the 5th chap. be collected with this and those which follow, and one shall ſee the connection; for in this place of the 5th chap. *Solomon* learns us to keep our Tongue by a motive of the fear of God, ſo that we do not murmur againſt the diſtribution which he makes of Dignities and Riches. Here he learns us not to hold certain diſcourses which we uſe in proſperity and adverſity, and for the reſt he uſes ways of

of speaking which are the same, says he, in that verse 8. wonder not, and in this say not, it is true in the preceding verse, there is a like way of speaking, but the sense shews that it is a sequel of the other verse. In fine, when we shall come to the 10th chap. one shall see that *Solomon* does in that place what he does here; for as in this chap. he refutes first the Worldlings, and uses them with sharpneis and contempt, afterwards re-assuming his first discouerie in the 10th chap. he likewise answers, or rather plays upon the Worldling with indignation and contempt, upon the account of what he had said in the 9th chap., and then he re-assumes the discourse he had begun in the 8th, upon the account of the obedience which is due to Princes.

E 12. I have supposed in this verse, that the **תְּחִזֵּה** shall vivify relates to what is said before under the shadow of wisdom, under the shadow of Money, *Solomon* having changed the future, of *Kal* into that of *Pihel*, and instead of saying he shall live, having said, shall vivifie.

For the rest, the translation which I have given the **תְּחִזֵּה** knowledge of wisdom, is the same with that of the interlineary version, and according to the rules of Grammar, and in the Paraphrase I have rendred that, by the knowledge which Wisdom gives, because I had a mind to make it understood, that the businels is not of a simple speculative Idea of wisdom, but of those Lights, which true wisdom and the fear of God give when it has taken root in the heart.

F 13. Consider the work of God, I have suppos'd that the work here spoke of, is the same with that which is spoke of chap. 3. 11. because the expression is the same, and that in the following verse *Solomon* says of this work, what he had said of the other, that God has made a time for all.

G 15. In this verse, the series of the discourse is interrupted by an, I have seen, the words which follow, the life of my vanity, are an affectation, the thought is impious, and the same with that of chap. 8. ver. 14. and of chap. 9. 12. where it will clearly appear that it is the Worldling who speaks, there is no need of any more, in my opinion, to prove that he speaks here.

For the rest, *Solomon* having reproached us for our irreverence to God, when he speaks of the partition which he has made of Dignities and Riches, chap. 5. 8, 9. and of the alterations of our life by prosperity and adversity, ver. 11, 12. he could not make the Worldling speak more to the purpose than to make him object, what it would have been necessary

to have reproach'd him with, by so much the more, that what is said here, is the greatest of all our irreverences towards God, and that making it appear like an objection, he takes occasion from thence to combat it with more force.

H 16. This verse appears plainly linked with that which follows, and the □ also, which is at the head of the 21st verse, shews that they ought to go together, that has made me say, that *Solomon* had a mind to give three advertisements, that the Discourse might appear the clearer.

I 19. Ten Governours; let the passages quoted in the Paraphrase be examined, one shall apprehend by that, whether my sense is exact in this respect.

K 25. And the reason of all things, I have translated subtlety, invention; and to know whither I have been in the right, one needs but observe that the term of the original is the same with that of the last verse, which we have translated, Discourse, which is opposite to rectitude, spoke of in the same verse, and which plainly imports the same thing, as *Solomon's* reproaching man, ver. 17. with being wicked and foolish to excess, maintaining his Impieties and Follies, in controuling the wisdom and justice of God; in fine, the same term is used 2 Chron. 26. 15. to say Engines, Machines, or such things.

L 28. What I have said in the Paraphrase of this verse, that it is not possible but that there must be some pious woman, I take it from the verse it self; for since *Solomon* sought yet whether there was none, it is plain that he thought so, for one does not seek, what one knows one cannot find; and in fine, the Pronoun which he joins with the word *women*, *these*, confirms the interpretation; as the interpretation confirms this thought, that he spoke but of the women of his Court, or others whom he had known.

C H A P. VIII.

A 1. WHO knows what means, *thing*, the Hebrew has it, who knows the interpretation of words, that is to say of *Ænigma's*, for it was formerly one of the first qualities of the Sages, 1 Kin. 10. 1. 2 Chron. 9. 1. which pass'd into denomination.

The boldness of his Countenance, the original contains the same way of speaking that *Solomon* uses, Prov. 21. 29. and if one examines this passage conjointly, with that of Deut. 28. 50. and

and of *Dan.* 8. 23. one shall find that this denotes Pride, Arrogance, Impudence and Roughness, or such things.

B 2. The Conformity between what is said here of the Oath of God, and what we read *2 Sam.* 21. 7. shews that it is an Oath we are now upon, and tho' we do not find that it is said, that the people swore upon the Coronation of their Kings, that does not hinder it to be so understood, because we find things equivalent, for *1 Chron.* 11. 3. when *David* was establish'd King over all *Israel*, it is said, that the cheif of *Israel* being come to him to *Hebron*, where he had reign'd seven years before all the rest of the Kingdom had acknowledg'd him for their Prince, he made a Covenant with them, which generally was accompanied with an Oath; *Gen.* 21. 23, 26, 28. and that likewise in the Coronation of *Solomon*, *2 Chro.* 29. 14. it is said, that all the Princes and Grandees of the State gave him the hand, which was as it is yet, the sign of an Oath, *Ezek.* 17. 18.

C 3. Be not hasty to go out of his sight, stand not in an evil thing; the understanding of these words, or rather of the original, depends on the Hebrew phrase, *stare coram vel ad faciem*, to be in the presence, which the Hebrews make use of, to denote decently the employment of considerable persons about a Prince, as are the Ministers of State, or about some extremely elevated persons, *Elijah*, *Elisha*, *1. King.* 12. 6. *2 Chron.* 10. 6. *Jer.* 52. 12. *Deut.* 1. 35. *2 King.* 8. 9. for one may remark, that *Solomon* has separated these two terms which are joined in this phrase, and has put one of them in each part of this Sentence אל-חַבָּא לְתִפְנֵי חֶלֶך that it is the first where the טפנוי is what is important נָדְבָר רֹע there is the second, where again it is upon the חעט that we must stop; now if one observes the sense, which these two terms have in the first phrase, as one must necessarily do, because it is plain that *Solomon* alludes to it, one cannot understand what he says here, but as I have render'd it in the paraphrase; do not quit his service, and do not persist in ill practices, where to persist, notes, because of the opposition which one must make of it, with to quit, that one ought not even to enter into it, and when I oppose to quit, to to persist, my thought is to oppose. חעט חלך to

D 6, 7, 8. These three verses relate separately to the 5th, which precedes them; the wise man, says *Solomon*, about the end of the fifth, will know both time and judgment, for, says he, in the 6th there is a time and judgment, meaning, that since there is one, or because there is one, the wise man applics and

ought to apply himself to know and avoid it, ver. 7. because he does not know what shall happen, for if he is ignorant of what will happen, he will take so much the better care of what he does, and of the time, and the judgment which may fall upon him; and in fine, because he perceives that death does not depend of him, it is at the 8th verse; for if he considers well, that his life is not in his hand to preserve it, he will open his eyes to avoid this time and judgment, in which it might be taken from him; I have not expressed this, as well because it seem'd not difficult to me, to be apprehended, as because it seem'd to me, that I should make *Solomon's Discourse* lose much of its beauty, which principally consists in this accumulation of reasons, which tho short, cutting and join'd without any thing whatsoever that separates them, make an effect upon the mind, that a circuit which one cannot avoid in a connexion makes them lose, besides that the reflection which the mind is obliged to make to find it, which it does without difficulty, gives it a pleasure, and makes it enter more perfectly into the sense.

E 9. And apply'd, the original imports, and to give or in giving, let the same expression be seen, *Isa. 37. 19.* and afterwards let it be observed, that the sense this way is so natural, that it can't be more.

F 10. This place to the end of the 9th chap. I have attributed to the Worldling; 1. Because it is agreeable to the other places, where I have shewn that he speaks. 2. Because, as one shall see in the Paraphrase and by the Remarks which follow, it is opposite to all that *Solomon* has said before, especially from the 7th chap.; for as I shall make it remarkable, his reasonings are follow'd step by step to combat them. 3. Because the three first verses of the 10th chap. appear plainly a reply of *Solomon*, against all this extravagant Discourse.

For the rest, I leave it to the Reader to make the reflections, which I have made him sensible of in another place, which he is to make when the Worldling speaks; whether *Solomon* makes him speak to the purpose, if what he makes him say suits with his Sentiments, his Subtilties, and his Copift Genius, and in fine, the effect which his Doctrine produces, join'd with that of *Solomon*.

Only I shall say, that as he shall introduce him but once more, and that he will make him say but few words, he makes him recollect here all his Doctrine, we are going to see how.

G 16. This verse begins with this adverb **וְעַד** *quemadmodum*, or rather *quo enim modo*, for it does not only note the conformity of actions or things, but imports sometimes the reason; see in what sense it is employ'd, chap. 5. 14. in the chap. which follows ver. 2. and in 11. 5. it is used only to denote solely the resemblance or conformity: I have contented my self with this only, because I could not express my self as I wished, because of the *for* which follows, and which I could not forget, as we are going to see, and that besides, as much as it is possible, in saving the sense, one must not too much press the signification of a term when it is not common, but let those who understand it reflect.

For the rest, I have look'd upon this adverb in the same manner as an allusion to what *Solomon* had just said ver. 9. the thing in my opinion is without dispute, that which follows will perhaps be more contested. For also the *Seer*, gives neither night nor day rest to his eyes, in my opinion, we remember that *Solomon* was called the *Seer*, 1 Sam. 9. 9, 11, 19. and if one recalls that to mind, and observes what *Solomon* has already said, I know not how many times, that he has seen, writing Preacher like that exhorts, he supposes that the *Worldling* rallying upon his account, would make an equivocation of this word *Seer*, and so he makes him make it to render him ridiculous, in exposing to the light himself, what he supposed would be said; let it not be contested, if one perceives ones heart touched.

In fine this, that the *Seer* sleeps neither day nor night, is an allusion, which the *Worldling* makes by way of mockery to what *Solomon* had said, and probably thinking on himself, chap. 2. 23.

H 17. I have quoted in the Paraphrase the places of *Solomon's Discourse*, to which he alludes, I have but to say, that all his point runs upon the equivocation of the word, shall find, which *Solomon* had used chap. 3, 11. and chap. 7. 25. in the first speaking of the work of God, which is such, that there is a time for all, for evil as well as for good, he says, that man blinded as he is, shall not discover that; and in the second, speaking of this profound wisdom of Providence, which respects the evils wherewith God visits the just, and the goods wherewith he favours the wicked, he hath said that man should not discover it, what is far and deep, as he speaks, not being to be found, and now under the favour of the equivocation of this term, the *Worldling* comes to tell us, that man shall not, nor shall be able to find this work of God, meaning,

meaning, as he is going to explain it in the following verse, not that man shall not find it through his blindness, but that having found it, he shall not discover thereby the cause of this work, whither it comes from love or hatred, whither God makes any distinction between the just and the unjust; I have not noted this in the Paraphrase, as well because in my opinion, the sense remaining suspended for some time, is fine and strikes more, when one comes to discover the equivocation by the following verse.

C H A P. IX.

A 4. F O R to him that is joined, the Hebrew has which word for word signifies, *nam quis eligetur vel eligatur*, *est* being understood, who shall be, or should be chose, which as every one sees, without doubt, relates very well to the subject and the thought of the Worldling, who probably would combat what *Solomon* says chap. 7. ver. 1. that the day of death is better than the day of birth; He shews it likewise, by what he says in the *Series*, that there is hope or assurance to be taken in those who are alive, supposing that one ought to chuse them rather than the dead.

It is true, that in some Editions, there is, shall be joined instead of shall be chose, which is not very distant from the true sense, for according to this Edition which our Translators have followed, this would signify, who would take part with them, to wit, the dead; but the first seems to be more natural, and if I dare say it, the only natural, the other being very constrained.

B 5. I have supposed that in this verse, the Worldling in proving that those who are alive are better than the dead, affects to alledge things which regard *Solomon* directly, as the wisdom and commerce which he had not neglected.

C 6. In this, I have supposed the same thing as in the preceding verse, it is that the Worldling alludes to *Solomon*, and particularly, that what he says of jealousy or envy, regards that which *Solomon* had conceived against *Jeroboam*.

D 8. As for what is said here of white Garments, see *Eft.* 8. 15. *Rev.* 3. 4, 5. and as for what is said of want of no Ointment, See *Luk.* 7. 46. *Joh.* 12. 3. *Prov.* 27. 9.

E 9. which he has given thee, which in the Original is otherwise, which has, the woman which is given thee, and this

this is so much the better render'd, that instead of יְהִי I would read יְהִי כָּל for tho' one must not despise the punctuation, one must not on the other side put it above a natural sense, especially when one finds no other, unless some term be understood, which is not ordinarily understood, and that the construction be strained, for it is that which happens here, for if one leaves this verb in *Kal*, according to the punctuation, God must be understood, tho' he is not spoke of, neither in this verse, nor in the preceding, nor in that which follows, and that is not ordinary; some will have it that the שָׁבֵךְ which is before נָמָת refers to days, and not to woman, but this would be no sense in the verse, for what would this mean, live joyfully with the woman thou lovest all the days of the life of thy vanity, which days God hath given thee under the Sun all the days of thy vanity, so we must determin in favour of our translation, which with the remark I have just made, is without dispute. One shall find it strange perhaps, that the Sensual Worldling speaks so reasonably, as to restrain himself to the woman which God hath given him for a Companion; but let it be observed, that he has a mind to have his Doctrine received in softning it, and not rendering it plainly vicious; besides, if one takes heed, there is ambiguity in his discourse, he says, the woman which thou lovest, and that may well be understood of any whatsoever; he adds, which has been given thee under the Sun, I am much deceived, or in this place he speaks of woman in general, and that he means in making a malignant allusion to what God says in *Gen.* let us make him a help, that woman, without speaking of this or that, is the companion of man.

In fine, in this discourse, where the vanity of the world is preached so strongly, it appears, that he who comes from speaking in this manner, has more poison than he shews, since instead of such thoughts, he ought to be full of those, which *Solomon* hath given him of the nothingness of all things.

F 10. All this contains a malignant allusion against them.

G 11. I leave it to the Reader to make his reflections, only let him observe his suppleness, he follows the sense of *Solomon*, excepting one word, with which he ruines it.

H 14. I suspect this Parable alludes to *Jeroboam*, who perhaps had serv'd the State or some City in particular, in some signal occasion, where they was in some danger; I have no stronger reason for it, than what I have already made observable,

servable, that I see, that the most part of what is said here, has something proper and particular, which relates to the very time that the Book was writ in.

I 17. This verse in *Solomon's* mouth would mean, that words of the wise said with tranquility are more worth, and carries a greater blow than all the cries of a fool; but in the Worldling's mouth one must observe his affected equivocations, and for that one needs but observe that the term **רָמֶם** which signifies rest, signifies also ease, prosperity, *Isa.* 30. 15. but what is stronger, is, that the same term signifies *depositum ferentum*, a good dish. *Job* 36. 16. which imports, that the *Epicureans* at their Table are more worth, than he who is the Captain of fools, alluding always to *Solomon*. I would not precisely note that in the Paraphrase, because some persons look upon that as so many subtleties, or not to say worse, Idea's.

K 18. What the Worldling says here, alludes in my opinion to *Solomon*, whom he will suppose to have done many evils, especially against good people, at least I suspect that that is his aim; let it be true or not, I look upon these words as a discourse which *Solomon* puts into the Worldling's mouth to satyrize him, and that in this view to make him express his malice, and yet not to speak himself; for as he says chap. 7. there is not a just man who does not sin, and having wandered from the service of God as he had done, one may believe that he had committed many faults in his rambling, as for what is general in the verse, they will shew that the wisdom which *Solomon* so much extoll'd, especially chap. 3. ver. 1. profits nothing by this reason, that an ill man will ruine in a moment the laws and good order of a State, which was not established without the labour of many wise persons, which has but a false glittering; for as the most wicked agree, the prosperity of a State, humanly speaking, depends on the Laws and good order, the more danger there is for it to be ruin'd by a wicked man, the more it is necessary to provide against it, and to prevent this evil, which is the source of all others.

For the rest, I have said so often that the Worldling goes on to his ends under specious appearances; that I have forgot to say, that in this verse, he speaks neither against wisdom nor against *Solomon*, but in taking the character of a man who esteems wisdom above strength, and acknowledges and deplores the misfortune of the World, that one only Sinner ruins what it does best; that ought to go before.

CHAP. X.

A 1. *Prima sapientia stultitia carnifice.*

B 3. When he who is a fool, I have translated in the same manner that he is a fool; let one consult the original, and see the notes upon chap. 6. 10.

C 4. Yeild not thy place, one must go to the original, and to understand the word נָסַע, which signifies to let go, let this place be compared with chap. 7. 18. chap. 11. 16. where the same term is used.

As for the term which we have translated yeilding, it signifies properly remedy, and let the Hebrew Concordances be consulted, every where it is used for a proper Remedy, a Medicine, metaphorical, or the means which are used to repair and restore any vexatious thing that has happen'd; yeilding in this place may be one of the remedies, but it does not include them all, in a word, it is not the sense of the original.

And to take well that of the whole verse, one must join it as I have done with the Paraphrase, with the 3d verse of the 8th chap. for one sees by that, that Solomon means, that not only one must not lightly quit the service of a Prince, but that even when he is incensed, one must not take offence so as to be exasperated, nor to be troubled so as to discourage ones self, but to seek the means of appeasing him, all other ways not being a remedy, but a ruine, as he has already insinuated, chap. 8. and as he is going to prove in the Series.

D 6. And the rich, the truth is the term, which is employed in the original signifies rich; but 1. Let the opposition be observed, which Solomon makes here between folly and the Rich. 2. Let one observe, that in the last verse of this chap. the same term is employed as a Synomime of King, and here as a Synomime of Lords or Princes, which are spoke in the following verse. 3. That Psal. 45. 13. it is employed, to say the first, or if you will the Princes of the People, and that Isa. 53. 9. it is again in the same sense in this famous passage, speaking of J. Chr. with the rich in his death, where it is plain, that one must not understand by that simply a man that has wealth and riches, but an honourable person, which appears by the opposition which is made of it with

the

the wicked who is spoke of before, that so the matter is of persons of the highest Birth and personal Merit.

E 7. To know what means this riding on Horses, here spoke of, one needs but to read, *Est. 6. 8, 9. Jer. 17. 25. Eze. 23. 23.*

F 11. See *Ps. 58. 4.* and *Jerem. 8. 17.* In those places as well as here it is spoke of Serpents, against which they used some Charm, I have looked upon that as a thing which *Solomon* speaks of according to the thoughts of the vulgar, and not according to his own.

G 12. Swallow him up, *Job 37. 20.* If man speaks he shall be swallow'd up, and observe that this is said upon the account of the man who dares contest against God; the sense is alike to controul the wisdom of God, or that of ones Prince. It is the way to make one self swallowed up by God for eternity, and by the Prince for this life.

I shall not apply my self here to prove that in this and in the preceding, or those which follow, *Solomon* proposes to himself to learn us never to speak indiscreetly of the Government, the subiect he handles, and this term to swallow up, shew it, for it is chiefly detraction among Princes which has such fatal consequences.

H. What shall be after him, I have translated before he finishes, let the Original be consulted, one shall see that it is the same thing as *præ posterioribus suis*, or else *a tergoribus suis*, which is little different, but in this place comes all to one; for it is the same as to say one cannot guess what will be the issue, or end of the Babblers discourse, or else what they will come to before the end of his discourse.

As for the entire sense, I have supposed, as one may see by the Paraphrase, that *Solomon* has a mind to give an apprehension for the Society of a Babbler; for this reason, that there is danger, that from such entertainments one does not come to something worse, as we have an example in the exaltation of *Jehu, 2 Kings 9. 13.*

I 15. The Translation which I have given of this verse supposed, to my thinking, one could not otherwise understand this labour of fools, spoke of at first, but in taking it for idleness, which besides, that it is the root of all evils, fatigues more than the most penible labour. This appeared to me to be *Solomon's* sense. 1. Because chap. 4. 4. he represents a Loyterer under the name of a Fool who folds his hands in his bosom, so that supposing in that place, that the labour of the Fool is to do nothing, when he speaks here of the la-

labour of Fools, he ought to have understood the same thing.
2. Because that idlenes being the principal cause, and the inseparable Companion of Babble, especially of this Detraction of Court, which *Solomon* speaks of in this place; it is probable, that it is of it that he had a mind to speak in this verie, the evils which follow it being no less to be feared by a man of sense, than the most cruel punishment that a Prince can inflict; and that, in fine, in shewing the misfortune of the Babbler, one cannot render him more ridiculous nor more worthy of contempt, him and his cackling, than in shewing that he is a lazy sot, who talks only because he has not, nor knows what to do, for in the second part of the verie, as one may see *Solomon* joins his ignorance with his idlenes, as being the true cause of it. As for the last part of the verie, who knows not how to go to the City; which ought not to be taken, as if a man coming from the Country went to the City, for it would not be a very blamable ignorance, unless it was the Proverb of the Suburb, but from home in the rest of the Town, which happens but to young Children, who lose themselves in the Streets because they do not know them; this relates to such Proverbs which are every where; what is most secret here, that I would not put in the Paraphrase; because these sorts of things ought always to be understood to preserve their grace, is that *Solomon* uses in this place this Proverb rather than another, because ordinarily these Babblers run always from quarter to quarter, and that he was glad to note their ignorance by a Proverb, which is at the same time a counter verity, which covers them with confusion, for there are few inclinations worthier of mockery and contempt than that.

K 20. Of the Rich, see what I have said in the notes upon verse 7. of this Chap. the Hyperbole of the Birds, which shall carry the news of the secret discourse of the detractor to the ears of his Prince and his Ministers, is natural and common enough to have no need of explication, See *Habb.* 2. 11. *Luk.* 10. 39. the sense is, that there is nothing secret which is not discovered, *Luk.* 8. 17. all speaks to betray a Sinner; the walls have ears.

C H A P. XI.

A 1. B Read, see *Prov. 22. 9.* he gives his bread to the poor, so this only word is taken here for Alms.

Upon the waters, the original, upon the face of the waters, in the same sense as we say to throw any thing into the River, to say, to drown it, in which sense *Mich. 7. 19.* it is said, that God will cast our sins into the bottom of the Sea, meaning, that he will drown them, that no more may be said of them; the term of the original, upon the face, denotes, that Alms ought to be dispersed in a spirit of disinterestedness, as if being thrown into the waters, one hoped nothing from them, but spread on all sides, *Num. 11. 31.* the Quails were to the height of two Cubits upon the face of the Earth, to say, far and wide.

B 3. The last word of this Verb is יְחִוָּה, which I suspect to be an abbreviation of וְחַוָּה for וְחַוָּת and of חַוָּה so that it is as if there was יְהַחֲוָה which was retrenched because of the cacophony, the first ה and the second ח, or else the second ח and the second ה, I only say this by suspicion, that those who understand the Tongue, and have some use of these ways of the Hebrews may make some reflection upon it.

As for the sense which I have given to the last part of the verse, it is reduced to this, that there is no good deed lost, which refers very well to what *Solomon* says to express it, that there where a dead Tree falls it will be there; for this word, which taken literally, would be ridiculous, becomes fine in this sense, that even a dead Stock fallen at adventure, a good deed of no consequence, done without design, shall be found in the place where it was fallen, it will not be lost, one shall one day draw some recompence of it; and for the rest, this interpretation is confirm'd by the manner which *Solomon* reasons in in the two preceding verses; for as in each of these verses he joins to the exhortation, which he makes a reason which fortifies it; that at the second verse, when he speaks of giving a portion to seven and to eight, he adds, for reason that one does not know what shall happen; that in the first exhorting

exhorting to cast ones bread upon the face of the waters, he says, for a reason that one finds it again, here likewise, exhorting to imitate the Clouds, he adds a reason, which is, that one shall not lose the good that one does.

C 7, 8. The first of these two verses is without dispute, of the Worldling, the difficulty is upon the second, which is taken away, if one observes the original, whereof the first part is word for word: For if man lives many years, he shall rejoice all these years, where one may see, as well by the Particle *for*, as by the thing it self, to wit, that man living long, shall rejoice during that time; what has been said is proved in the preceding verse, in favour of life, and that so it ought to be the same Person.

What follows in the same verse, that he shall remember, speaking of man, the days of darknes, as a reason of the mirth that he is to take during his life, is in the bottom the same thing with what the Worldling says before, chap. 9. 5, 6, 10. and it is used in the same sence, which shews again that it is he that speaks.

And as for the last words, all that comes is vanity, they have so natural a sene, so as I have render'd them in the Paraphrase; and so preposterous and forced, if one takes them otherwise, that to my thinking, one can no more doubt of this explication, than of the tense in which one takes the most common expressions; this is not a reason some will say; well, let us examine them, what does this mean, all that comes being said upon the occasion of a discourse, wherein, as it is done in the preceding verses, the time to come is spoke of, upon which it is supposed one ought to have ones eyes, can one understand that otherwise than of this same futurity, and if in that which precedes immediately before, the time which runs away after death is plainly spoke of, and that the words here cannot be understood of it, as it appears by the words themselves, can one doubt that it is not of these same things to come spoke of, that this ought to be understood, especially when it is said of this futurity, that it is a vanity, and that one sees that he who speaks three words before, is a person who has already appear'd many times in this work, and has contradicted all that the Author has said of most holy and sacred; for my part, once again, I see no reason to hesitate in this Interpretation.

If it be asked now, what this makes to the subject which Solomon treats of, I answer, that it does not relate at all to it, and that he introduces the Worldling, speaking as he does in

this verse, to shew their extreine passion for life and its pleasures, as persons tired with a serious and wise discourse, interrupt him by a motive of weariness and disquiet, almost as if they said, let them talk as long as they please of our duties to our Princes, and to the Poor, all these Preceps are tedious and incommoding to us, Life, Life is the soveraign good, to enjoy it with all the pleasures it can give, that is felicity, which, as every one sees, serves but to render their sentiment smore ridiculous; in this, that it appears, that advancing them out of season and through passion, there is nothing in them but conceit. This is what respects that which precedes; but as for what follows, *Solomon* makes use of it as a transition to come to the exhortation, which he begins at the 3d verse of the following Chapter, for having represented the Worldling speaking as he does in these verses, and thereupon, as he is going to do in the two first verses of the Chap. which follows, having taken occasion to give an apprehension to young people, who are those who have the most conceit for life and its pleasures, of the judgment of God, he makes use of it to exhort them to a speedy repentance from their youth, shewing them the evils of old Age which attend them.

D 9. Rejoice in thy youth, I have understood by this youth the time of greedines, to eat and drink like children, who eat always, *Solomon* himself so understanding it, chap. 10. 11. when thy King is a child, this youth being in the same verse explain'd by eating and drinking.

The days of thy youth, this I have taken for the time of Luxury and Concupiscence, this distinction appears by the terms of the Original.

According to the sight of thy eyes, chap. 2. 10. I have denied my eyes nothing, in fine, the whole verse is a manifest allusion to what the Worldling says, chap. 9. 7, 8, 9, 10.

E 10. Sorrow, the term of the Original, is the same with that of chap. 7. 9. which we have translated despight; now as in that place *Solomon* reproves the Worldling, because he frets and chafes when one corrects him, it is very easy to apprehend that in this place, using the same expression in almost a same sense, he had a mind too to say the same thing.

C H A P. XII.

A 1. **H**ere begins the fourth and last exhortation of *Solomon*, wherein he applies himself to bring man to a speedy conversion towards God from his youth, which he includes in these two words, remember thy Creator, insisting particularly on the reason which he alledges for it, which is the evils of old Age, which end by death.

I have endeavour'd to make the force of this word remember, sensible in the Paraphrase, and I will add but these Texts, which may, if one reflects upon them, confirm my sense, *Exod.* 20. 8. remember the Sabbath day to sanctifie it, where the term, to remeber, is explain'd by the addition which is there made, to wit, to sanctifie it, *Jud.* 16. 28. O Lord God, it is *Sampson* who speaks, remember me I pray thee, and strengthen me I pray thee this once; where one sees that he asks a remembrance of love and succour; in fine, *Luk.* 23. 42. the good Thief speaks in these terms to J. Chr. Lord remember me when thou comest into thy Kingdom; what remembrance does he ask, but a remembrance of love, which may make the Saviour drawing him from misery, introduce him into his glory; in proportion, the matter is now of a remembrance of the same nature, *Solomon* will have the man remeber his Creator, with a remembrance of love and acknowledgement, which may bring him to his service; the term of Creator is in the plural in the original, as chap. 5. 8. God is called the high ones, to say the most high, for so this word Creator, ought to be taken for sovereign Creators.

The reason which *Solomon* alledges, is that which we must insist upon with him, in my opinion, it is not necessary for me to say, that Death is an eloquent master in respect of the service and fear of God, and that in proportion, the evils of old Age produce again in this respect some change in our hearts; every one knows that if we will live ill, at least would we dye well, when we are at handy blows with death, we would even then have lived well, there is no vexation, remorse or fear, which does not stir at this moment; and in proportion, during the evils of old Age; so that if in the greatest evils of

youth, one could represent to ones self perfectly, the state which one shall fall into, it is certain that the wicked would be very far from carrying his crimes so far as he does; so one may perceive that *Solomon* could say nothing stronger, and one may add, more to the purpose; he has made the Worldling say all the extravagances which dissolute youth falls into, and what more to the purpose, than to shew to this Youth old Age, the time which is opposite to it, especially in this work, having spoke so oft of the work of God, whereby he makes a time for all.

But the Reader will make himself these reflections, I come to that which is difficult in this place, and I am going to justify my sense, or at least to alledge the reasons I had for it; one ought to observe that *Solomon* represents old Age at 3 different reprises, which appears by the repetition of these two words, **רְשָׁאָרְתִּי** whilst, or before that, verse 3, 4, and 8.

In the first, ver. 1. he represents old Age in calling it by the name of evil days, and laying that the years draw nigh.

In the second, ver. 2. to the fifth inclusively, he represents it first under the image of a tempest, wherein the Sun, the Moon and Stars are obscur'd, by thick clouds which hides them, *Act. 27. 20.* St *Luke* speaking of this gteat tempest, which he was expos'd to with St *Paul*, when they conducted him to *Rome*, he says, that for many days they saw neither Moon nor Stars, the storms succeeding one another without interval; which is so much the more to the purpose, that besides, that these storms which succeed one another without interval, represent very well the diseases which old age is expos'd to; this obscurity of the Sun, Moon and Stars, which in the Scripture is often used to represent days of affliction and anguish, as *Isa. 12. 10. Ez. 32. 7, 8.* is a manifest allusion to the idea which the Worldling had given of life, chap. 11. 7. that he had represented under that of light, *Solomon* shewing that what he called light changes into obscurity and darknes.

And in the second place, by a Hieroglyphick description of the loss of the corporal faculties, or at least of their diminution, as of strength, teeth, sight, ver. 5. of the voice, ver. 6. of action or motion, ver. 7.

And, in fine, in the 3d. making use always of emblems, he represents the last dissolution which happens, especially in the death of all our faculties, even the reasonable, by that of our Nerves, our Brain, and our Heart, and of the Veins and Arteries which correspond to them, which he does ver. 8. in the 9th, noting the separation of the Soul from the Body, this descending to the earth, the first going to God: After this Analyse,

lyse, which will serve me for a foundation, I am going to justifie the explication which I have given, of the places where I think some difficulties might be made to me.

D 4. Before all things, let one divide this verse into two parts, the first comprised in these words, and the two leaves of the doors shall be shut towards the street, or at the market place, with abatemrnt of the sound of the Grind-stone.

And the second in these, and one shall rise at the voice of the Bird, or as I have translated, and one shall raise ones self, or heave to the voice of a Bird; the Singers shall be abated, or the Daughters of Musick shall be brought low.

After this division, let one remark, that the last member of each of these parts, notes inconsitstable the abatement of some sound or some voice, in the first, to that of the voice of the grinding or Grindstone, and in the other, that of the Daughters of Musick.

And besides, let it be remembred that *Solomon* has made Worldlings speak in this Book, that not only their Songs Abort in their Feasts, but also their extravagance to make their Teeth crash, make one of their Pleasures, and that one cannot render them more ridiculous than in opposing these follies to the sad state they are reduced to in old Age, especially if this state is described in a cutting manner, which carries some Salt, as it is not here wanting ; for that being laid down,

This first bears no contestation, nothing more natural than to represent the mouth, I speak of the outside, the Lips and the Jaws, by a Door with two Leaves, and the whole Mouth by a Market place ; so the Teeth having been represented under the image of those that grind, it is easy to apprehend that the grinding or rubbing of the Grind-stones, spoke of here, ought to be understood of the action of the Teeth when they mash, or that in pressing and rubbing them one against another they crash. This first is not remote, but it having been spoke of before in the preceding verse, to my thinking one ought to insist upon the second, *Solomon* reproaching tacitely, the Worldling with his extravagance, in describing to him the state he shall be in, which has something very ridiculous when one makes the application of it to a young Fool, who a thousand times has made a Parade of the strength of his Teeth or his Jaws. For the rest, as the Teeth serve to the strength and articulation of the voice, this tends to that which *Solomon* is going to say, that the old man when he forces himself to cry out, or sing, will chirp or peep : but I must prove that it is the sense of *Solomon*, before I build upon it.

The Original has לִזְבַּח וְיָקֵר which word for word, & surget in vocem, as the Latines say, *surgere in ensim*, to express what a man does, when to give a great blow, he raises both his Heels and his Arms ; for so, this *surgere in vocem*, which I cannot express without pariphrasis, denotes this effort of a man, who having a mind to sing or cry, opens, raises himself, and takes air to push his voice the better, perhaps some examples may be asked me of such a manner of speaking in Hebrew, let there be one given me, if it can be, of the ordinary explication, *surgere ad vocem avis*, at the voice of the Bird. I have run over all the examples that Buxtorf the Son cites, in his Hebrew Concordances of the verb שׁוֹר which we are upon, construed with a Noun, preceded with a ה and have found but one which comes only near this sense. On the contrary, I have seen that the ה in these places denotes always an end for which one raises one self either for or against, when the concern is of persons, as *Psal. 94. 16. Numb. 16. 2.* or else for something which one will do, as *Gen. 19. 1.* which has affinity with my interpretation ; but let us press these two places, *Psal. 76. 10.* in raising himself, speaking of God, to judgment, *Jer. 49. 4. Surgite in pralium*, rise to the Battel, or for the Battel. This in *judicium*, and in *pralium*, is it very different from *in vocem*, and if it be said that *surgere in vocem avis* is not very natural, that if there was *in vocem Leonis*, that would have some probability. I answer, that in this place it is that which shews that it is the true sense ; for if *surgere in vocem Leonis* could signify to roar like a Lyon, in this place, where would be shewed the vain efforts of a man who would cry out ; one cannot better expres it, for the *Surgere in vocem* notes the efforts, and *Avis* which is added, which signifies too very often Sparrow : I mean the Hebrew word notes the vanity of the effort ; let one joyn to this, that this explication suits with what is said immediately before in the same verse, of the abatement of the noise of the grinding, and yet better with what follows, with the fall of the Daughters of Song or Musick, whereas the ordinary interpretation does not do so.

As for these last words, the Daughters of Song or Musick, if they do not signify the warblings and the thrillings of the voice, which those which sing with method practice, and that as every one knows are among the Daughters that this Art has made known of the most considerable. I do not know how one can turn naturally this metaphor, for to apply that to the Organs of the voice, is to call Daughters those who

who are to be called Mothers; and for the Ears, it is true that Musick is for them, but to say that they are their Daughters, there is the same proportion as if one said that the mouth is the Daughter of Bread.

E 5. In this verse there is no difficulty in these first words, also they shall be affraid of that which is on high, only let the Reader observe, that it appears by that that *Solomon* speaks of motion after having spoke of the voice.

These words, and fears shall be in the way; I have rendered them, & attritiones in via, understanding, erunt, I have in that followed Buxtorf, who in his Dictionary and Concordances, translates the word חַדְתָּה for I was not able to satisfy my self by any other place of the Scripture, having found no other where the same term is used. Now it seemed to me to be more natural to suppose that *Solomon* had a mind to say, that old men find the way hard and gravelly, than to say that they shall be frighted, which would be but a repetition of what he has said, that they shall be affraid of that which is high; for there would be but this difference, that he would say that they should be affraid in an even and plain way, as in an ascent, which seems cold to me, whereas the rest carries this Salt which is sensible, every where else in the Writings of *Solomon*; for it is to represent the old man that walks, as a man that goes upon Thorns, and as the preceding denotes that he shall want respiration, these note the sensibility or delicacy of the Nerves by the Gout or such Evils.

That which follows, and the Almond-Tree shall flourish. I will eclipse it till I have spoke of that which comes after; and the Grashopper shall be a burden, in effect the term of the Original חַדְתָּה signifies to carry a burden, *Hithpael* probably to be loaded, I say probably, for I have not been able to find this word but in this only passage, I mean in *Hithpael*. Now to my thinking it is very natural, to conceive that *Solomon*, willing to give of man an Idea of contempt in respect of his walking in his old age, represents him under the image of a great Grashopper, the biggest being very little, who is so heavy that it cannot any longer either leap or fly, which is so much the more ridiculous in respect of man, that the Grashopper is extremely hasty in its motions, and that so he supposes an old man hasty, who as lean and yellow as a Grashopper, shall be a burden to himself, so that he will not be able to move without much inconvenience.

That so explain'd, I desire to come to the words that I have eclipsed, let it be observed, that as in the beginning of the

verse

verse *Solomon* speaks of the motion of the man, he speaks again of it in this place, so that the words which are between both, which are translated, the Almond tree shall flourish, ought probably to have some relation to this motion, for otherwise, how should two words be inserted, which make one lose the Idea, to raise it again when one destroys it, that is not ordinary with *Solomon*; at least, I know that one shall find no examples of it in this book, that goes already against this explication; but here is what is stronger.

The term which has been translated, shall flourish, is in the original שָׁנֵן, which according to the radical Letters, can come but from שְׁנִי, which has never signified to flourish, nor any thing near it, to save that, this future is made to come from שְׁנִי and why? it is because one will find a sense, for no example is brought of an שׁ in the middle of a Hebrew word inserted between the two principal radicals, so either by the series of the discourse, that which precedes immediately before, and that which follows, or by the signification of the word it self, the interpretation of the word, shall flourish, must be renounced.

I shall not combat many other interpretations which are given, that would carry me too far, and besides one may see by what one has already read of this Book, that I have only proposed to establish my own; I have translated the Almond-tree shall fret, and one cannot disavow that the words do not signify that same, it is true that the sense seems ridiculous, but let it be observed, that man being represented under the image of an Almond-tree, because it flourishes early, that besides the Almond-tree in the Hebrew language signifying hasty or vigilant, its name coming from its being hasty to flourish, it is no more strange that *Solomon* should have a mind to represent a white and hasty head which will do all, and which not being able, vexes and torments itself; Reader, thou art not content, I am not quite neither, this however, seems to be most reasonable, and for the rest, if we cannot accommodate our selves with such a sense, it may proceed from this, that we are not accustomed to use Emblems as they were formerly, especially of Trees to represent Men, whereof one sees so many examples in the Scripture, for it might be that this term of Almond-tree was in use, to say an old man, or a man who has a white head, and if it was so, the sense would be very natural.

The words which follow, desire shall fail, which I have translated, the appetite shall be vain, ought to be, according to me, taken in this general sense, that all the desires of an old

old man shall be vain, and that he shall not be in a state to accomplish any of them, which is more natural than one translates the word אָבִיּוֹן by *Capparis*, for that denotes but one thing, whereas *Solomon* having represented man stript of all his Faculties, he cannot finish better than in representing him full of vain and useles desiers, which he has not strength to satisfy, observe only that this term אָבִיּוֹן carries the Idea of the desires of a Beggar, which respect an infinite number of things, with the same fervour, and as uselessly.

F 6. In this I have found nothing difficult as to the grammaticalization, all the difficulty is in the sense, which so as all the Authors now give it; for there is nothing of mine here, is very natural, for what more probable, than in a description like this, to conceive that the Silver Cord ought to be the Marrow of the Vertebers, whose length, roundness, colour and functions, relate so well to those of a Bow-string, supposing of Silver, which continues in its natural situation whilst it is stretcht, and is good for nothing when it is slackned.

The Golden Bowl or Viol, represent very well the Head, because of its figure, its value, for the colour of the Membrane which involvps the Brain, which is called *pia mater*, does not seem to me yellow, or shining enough to be the cause of this Epithet, it may be however, that *Solomon* used it the rather, that in denoting the value of the Head, what he says, has some relation to the colour of this Membrane, the term he makes use of to denote its Figure, which is translated Bowl, and I have rendered Viol, only to make the first better understood, signifies properly a Lentill, and because of the resemblance a Viol, especially an Oyl Viol, round and a little flat, which has a great conformity with the head, which is rarely perfectly round.

In fine, the Pitcher, or Cruise, and the Fountain, the Wheel and the Cistern represent perfectly the Heart, with the great Vein and the great Artery, which answer to the two Ventricles and their functions, but I shall not enlarge upon it, *ne futor ultra crepidas*, I have not knowledge enough in Anatomy to speak exactly of it, as one ought, any one who desires more light, may satisfy himself by what an infinite number of Authors have said, but much better in seeing the things themselves in the dissection of some living Animal, only I shall say that one sees here the truth of what *Solomon* himself says, chap. 1. that there is nothing new under the Sun, and that all is forgot; for the discovery of the circulation

culation of the Blood, ought not to be attributed to our age, as a thing entirely new, since it appears that *Solomon* knew it, and that it has been but new for us, because our Fathers had forgot it.

I have said nothing of the reasons that probably *Solomon* has had to make this description under Emblems, in my opinion every one perceives that if he had said simply, that man in his old age loses his Teeth, that his sight and voice weaken, that his Lungs sink, and his Blood languishes, that he grows yellow and lean, and such things, his discourse had been cold and languid, which one sees every day, how strong and important soever, has need of seasoning, that it may strike, and the Emblems which *Solomon* has used, have this particular, that raising the value of our faculties when they are in their strength, they shew so much the better our misfortune in their decay, add, that a little obscurity which is in the Emblem, wakens the mind, and the conformity that it meets with what it represents, when it has once found it, giving it satisfaction, makes it to imprint itself in the heart, and that what otherwise would not have touch'd it, makes it think and meditate.

G 8. This verse, as I have noted in the Preface, if one excepts these two words, says the Preacher, ought to be joyned with what is said in the last part of the 15th, and in all the 16th in this manner.

Vanity of vanities, all is vanity, fear God and keep his Commands, for that is all the man, for God shall bring every work into Judgment, especially what is hid, either good or evil, so that besides that these first words, vanity of vanities, have a manifest relation with what is said immediately before of the death of man, one must look upon the whole as a short recapitulation of all that the Book contains, which in effect is reduced to these three propositions, that all is vanity, which is proved to the end of the 4th Chapter.

That we ought to fear God and keep his Commands, to which *Solomon* exhorts us from the beginning of the 5th Chap. What is said, chap. 8th, of the obedience which we owe to our Princes. Chap. 11. Of the Charity we ought to exercise towards the Poor, being of the numbers of his Commands, the exhortation which is made to us in this chap. to practice betimes these precepts, being so much the more of this number, that as often as we defer so long, we do the contrary of what God commands; and in fine, will bring all our works into judgment,

ment, which indeed has no Article apart, but the proposition is established every where, and Solomon uses it continually, to turn us from sin, and bring us to the obedience of God, as chap. 3. 17, 18. chap. 5. 6, 7. chap. 7. 13, 16, 17. and following chap. 8. 5. to the 13th inclusively, chap. 10. 8, 9. 19. chap. 12. 1.

As for these two words, says the Preacher, we are going to see what I think by what I am going to say in general on the verses which follow, and are inserted between the words of this conclusion, or recapitulation.

H 9. And moreover, what means this, and, where is that which ought to precede, if it is not these two words, says the Preacher, and for this, moreover, where is the positive, if I may so speak, so that which we are going to say, is what ought to be added, but where is that to which it ought to be so, if it is not again these two words, says the Preacher. I construe then in this manner, vanity of vanities, all is vanity. There is what the Preacher says, and besides that, this vanity which he has preached, he also taught, &c. and I suppose that he who speaks continues his discourse to the place which I have noted of the 15th verse, fear God, that to my thinking is visible, one needs to understand it, but to make the dissection of this digression, for I look upon it so, in respect of the Book itself. In this verse, and the following it is said with Encomium, that the Preacher, besides what he has writ in this Book, taught the people knowledge in *Proverbs*, alluding to the Book which bears this name, and that his manner of writing and speaking was perfect, above all, full of truth; in ver. 13. a reflection is made upon the words of the Sages, and on the grace of God when he gives it, and in the 14th the Reader is exhorted in a tender manner to profit by these instructions, without losing his time on other sorts of reading. In the beginning of the 15th verse, he that speaks, giving an advice of the last words of the Preacher, and by this means using them as a reason, which confirms what he had said in the 14th; for as I have insinuated in the Paraphrase these words, the end of what has been heard being joined with these of the 14th verse, my Son be admonished, and what follows contains a manifest reasoning, which is, that this exhortation is confirmed by the words, with which the Preacher finishes, as it is so in effect.

Now to connect my consequence, who, observing the natural series, which is between the things contained in this discourse, to wit, in the ver. 11, 12, 13, 14. and besides, that di-

stinguishes

distinguishes carefully what the Preacher says ver. 10. and what he lays ver. 15. and 16. does not apprehend that this conclusion contains two things?

The first a recapitulation of all that is contained in this Book, as I have already said upon ver. 10.

And the second, an Encomium of the Preacher, and his manner of writing, joined to another of the Discourses of the Sages in general, and to an exhortation to profit by such instructions.

The difficulty now is, to know who is the Author of that which I have called a digression, there is no likelihood that it is *Solomon*, he is spoke of in the third person, forasmuch as it is said, the Preacher was wise, and he when he speaks of himself, he speaks in the first, chap. 1. 12. I the Preacher, he who speaks distinguishes what *Solomon* says from what he says himself, the Preacher, says he, ver. 10. and 15. the end of what has been heard, but that which is strongest is, that he who speaks praises *Solomon* as much as can be in few words, his words, says he, are Goad's Nails fixed, for tho it be said of the words of the wise in general, it appears that *Solomon* is alluded to, since it is upon his account; it is true, that St *Paul* praised himself, but he had a strong reason for it, *Solomon* has none, and I say that he has none, because he does not say so, for the commendation of ones self has something so nice, that the wise man cannot praise himself, without shewing, as St *Paul*, that he has been forced to it, 2 Cor. 12. 11. I say further, *Solomon* had a strong reason in this Book not to praise himself, he writes particularly against the Sensual Worldlings, he turns them into ridicule in making them set out all their follies, he even supposes, by what he makes them say chap. 6. that they will satyrize him, what occasion would lie not give them if he praised himself, as he who speaks here praises him, so there is no appearance that these words are his; let the last chap. of *Deut.* be consider'd, where the death of *Moses*, and especially his burial is described, which cannot be of his hand, let the same thing be observed in respect of *Joshua*, in the last verses of the last chap. of his Book; let it be remembred, that those who composed the *Chronicles*, and the history of the two Books of *Kings*, of whose Divinity we cannot doubt, were probably persons whom God entertain'd continually in his Church, as Prophets or Priests, who one after another, each writing what passed in his time, have by their care left us a compleat History, or at least the memorials upon which it has been made: these, who took the care of this sacred History, who probably collected
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also the Books of the Saints, are those, who one may judge to have made these sorts of additions to the Books which the Saints left, and in particular to this, for one cannot doubt, that before putting them among the Sacred Books, they did not examine them with application, and it is very reasonable, that what the sacred Authors had not been able to write themselves, as their death, what they ought not to have writ, as their *Encomium*, they added to render the work entire and compleat, with the same liberty that they writ themselves the Sacred History.

I finish, in drawing this last consequence, that if, as it manifestly appears, these four verses are not *Solomon's*, these two words, says the Preacher, inserted in the 10th ver. having with them a necessary connexion, as I have shewed, the same ought to have inserted these same words, chap. 1. 2. chap. 7. 27. that one might make a particular attention upon these places, which ought no more to make it doubted that *Solomon* is the Author of this Book, than the last Chap. of *Deuteronomy* can make it doubted that the rest is of *Moses*.

I forgot to say upon this verse, that these words, gave good heed, which I have render'd, has applied his ear, are in the Original expref'd by a term which signifies, to lend or give ear, and I have referr'd this to *Solomon* himself, grounded upon what follows, that he sought, &c. for it is very clear, that these two Verbs being relative one to the other, refer to the same action; the first, as I have said in the Paraphrase, noting the principle, whence *Solomon* had drawn all that he had said in this Book, and in that of the *Proverbs*; and the second, the care which he had took to reduce what he had learned, into Sentences or Maxims.

III. The Masters of the Assemblies; the *Chaldee* Paraphrase translates the Masters of the *Sanhedrin*, the Doctors of the ways and of discourses, which refers intirely to the same sense; besides, let one observe the conformity which is between this name and that which is so frequent in the Gospel, the Master or chief of the Synagogue, the one is *Greek* and the other *Hebrew*, but their signification even in the origin is the same, it is the same Nation, and who does not see that the Sacred Writers who writ in *Greek*, have accommodated the *Greek* terms to the *Hebrew*, and that if in *Greek* they call their Guides, the Chiefs, Princes or the Masters of the Synagogues, it comes from this, that in *Hebrew* they call them the same.

In fine, to all this let us join what is said of these Masters of the Assemblies, who are given by one Shepherd,

for who is

this Shepherd, is it not God? as he is called, *Psal. 80.* who is one, or the only great Shepherd, who provides with Guides the divers Assemblies of his Children; now why is he here called Shepherd rather than by some other name, is it not to preserve the relation which there ought to be between the Sovereign Pastor, and those whom he ordains under him, and by consequence, that by these Masters of the Assemblies, one ought to understand those whom God raises and establishes, by an ordinary or extraordinary vocation to the conduct of his Church.

K 15. The whole of man, I have translated all the man, because there is not but חנָלְחָרֶב without ה before ה besides, that the figure is yet finer to say, that the fear of God, and obedience to his commands are and make the man the image of God, as I have said in the Paraphrase of ver. 16. which makes the man, consisting properly in that.

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F I N I S.

